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THE LIFE OF
RIGHT REV. DR. A. HARTMANN
BISHOP OF PATNA, INDIA

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P R E F A C E

I am not fond of long prefaces; mine, therefore, shall be short.

It has pleased Divine Providence to place me in immediate contact with the truly apostolic man whose biography I now publish. I deemed it a sacred duty to communicate to the friends and venerators of the worthy missioner, all I knew of his life. The kind reader will expect nothing elaborate from him who wrote amidst the pre-occupations of a missionary life and in a language not his own, though he has exerted himself to be a "scribe de la justice et copiste de la verite," to use an expression of Montalembert.

Besides my own recollections and the communications gathered from the lips of the illustrious defunct, I have derived my information from the following sources:-

1. A very incomplete Latin journal of Bishop Hartmann.
2. His book of correspondence.
3. Archieves of the Patna Vicariate.
4. Bombay Catholic Examiner (1850-1856).
5. Memoria Sullo Scisma Indo-Portuguese, da un missionario delle Indie Orientali. Roma, 1853.
6. Historie du Sehisme Portugais dans les Indes Orientales, par M. Le Vicomte M. Th. de Bussier~~r~~es. Paris 1854.
7. Remarks on the Resolution of the Government of India upon the Catholic affairs, 28th February, 1856, by the Right Revd. Dr. A. Hartmann, Bishop of Derbe, etc, London 1857.
8. Ueber die Kirchlichen Zustande in Indien, Von Anastasius Hartmann, Bischof von Bombay Augsburg, 1858.

Patna, 10th October, 1867.

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THE LIFE OF
THE RIGHT REV. DR. A. HARTMANN.

PART I.

Switzerland - Rome. - Agra.
1803-1846.

" A young man according to his way, even when he is old, he will not depart from it." Prov. XXII.6.

The Right Reverend Dr. Anastasius Hartmann, Bishop of Derbe, Vicar Apostolic of Patna, Count of the Holy Roman Empire, and Assistant Prelate to the Pontifical Throne, of the Order of Capuchins, was born of respectable parents on the 24th of February, 1803, at Hitzkirch, a village in the Canton of Lucerne, in Switzerland. Hitzkirch is a parish not far from the picturesque Lake of Lucerne, and within a short distance of the celebrated Mount Right, the rendezvous of Swiss tourists. He received, at his Baptism, the name of Joseph Lewis His father, who had received an education above that of people of his class, was in possession of a small but select library, and delighted in the conversation of enlightened men. The mother, who had given birth to ten children, of whom Lewis was the last but one, was distinguished by her eminent piety. Their household presented the true aspect of a well regulated religious community.

No wonder, if, under such directions, out little Lewis made, from his earliest age, rapid progress in the way of solid piety. He was one of those sweet, though firm, characters, to whom innocence and candour seem a natural inheritance, so that one might apply to him what the great Halles said of St.Bonaventure when a child, that he had been exempted from the consequences of man's original sin. Like St. Gregory and St. Basil in Athens, Lewis knew only two roads in his native village; one leading to the Church, and the other to the School. When 5 or 6 years old, he was overtaken by a heavy snowstorm, and would have perished, but for the timely arrival of a

a passer-by, who rescued him from his perilous position. Providence had destined him to evangelize, through a career of many years, the heathen population of a burning tropical climate. Another recollection of his earliest age, which left in his heart a life-long sad impression, was the horrible cathastrophe caused ~~b~~ in the vicinity of his parish by a whole mountain, that detached itself from its bases, and buried in its ~~gian~~ gigantic ruin the richest valley of Switzerland, with all its inhabitants.

Lewis made his first communion when eleven years of age; and with what dispositions he received it, may be inferred from what he, a saint, remarked to a priest on the occasion of a first communion two years before his death: " 'T~~h~~is just fifty years to-day that I made my first communion. I was a good boy then". He early manifested a marked disposition for the sacred ministry. In his eyes a priest was the happiest being in existence. "Oh, that I were a priest!" - was he wont to say of his brothers, whom he had made ~~his~~ the confidant of his secrets, - "I know it from experience; it is impossible to commit any sin on a communion day." He gave, on every occasion, evidences of his saintly inclination. One day, when conversing with his playmates on his favourite theme, he exclaimed suddenly with a kind of rapture: "Ah, if I were only a priest!" All my wishes would be fulfilled!" " Not only a priest, but a bishop perhaps shall thou become," replied one of his little hearers. These infantine prophecies began soon to assume a more serious turn. When he celebrated his first mass, the preacher, his professor, applied to him these words of the Gospel: "What can one, think ye, shall this child be?" And the event did not belie his prediction at a later period, when one of his religious brethren, venerable by his age and his extraordinary piety, pronounced these prophetic words: "Fr. Anastasius, (the name Lewis has assumed in religion) "shall leave us ere long, and become a bishop." After long~~s~~ and repeated entreaties, and through the intercession of his mother, Lewis was allowed by his father to begin his Latin studies under the direction of the pastor

pastor of their village. Through entertaining a high esteem for the clergy, Mr. Hartmann manifested great reluctance, owing to his fear of the evil effects which public schools might produce upon his son, for he had seen young men return from the German universities, confirmed infidels, who had repaired thither with a mind of embracing the sacred ministry.

Having gone through his elementary course of education, Lewis thus began his Latin studies. But the school he frequented hardly deserved the name, for in the winter season, the reverend professor was otherwise engaged and during summer, Lewis had to assist his father at the vineyard or in the fields.

In the year 1818, our young scholar was sent to the college of Lucerne, but at an examination that was required before ~~admission~~ admittance, he met, alas! with a failure. The priest, his master, had entertainedtoo high an idea of his pupil's abilities. Sadly disappointed, Lewis repaired to Soleure, where studies were then seriously prosecuted, and he was admitted without any entrance examination. There the poor child found himself entirely thrown on his own resources, and to add to his misfortune, in the house where he took his lodgings, he fell in with two companions whose dissolute habits exercised such an evil influence upon him, that, within a short time, he believed himself entirely changed for the worse. In fact, one of his brothers having come to him on a visit, he sighed bitterly, saying from the very depth of his heart: "Ah, dear brother if our parents and you were to know what a change has taken place in me!" Happily, he was a pessimist, for, with all his imagined ~~weakness~~ wickedness, he could never tolerate in his presence any immodest word. He was, thus, soon on bad terms with his two messmate

God was pleased to afflict him, at this time, with a disease that seemed for a while to be a hopeless case. Another grievance marked the two first years of his studies in Soleure. He was accused

accused of being a spy on his fellow-students, and this was sufficient to draw upon him the ill-will of all. Whenever he went abroad, his eyes met the words; Aloysius Hartmann Explorator, written on the walls. His tears, his protestations of innocence, were of no avail. These afflictions gave him a serious turn of mind, and he addicted himself entirely to prayer and study. Many prizes were the reward of his application. Aware of a natural defect in his pronunciation, he repaired frequently to the delightful groves that surrounded the solitude of St.Verena, at the foot of Weissenstein, there to practice like another Demosthenes, in a loud voice, away from the ears of man those inflections and modulations which offered him particular difficulties. His greatest recreation was to pay frequent visits to the R.R. Capuchin Fathers of Soleure. It was already evident to all who knew him, that he would eventually embrace the ecclesiastical state, of which he would become a bright ornament. A maternal Uncle, a conventual of the Benedictine Abbey of Mury, strongly advised him to enter the Benedictine Order, but young Hartmann's natural inclination leant towards the family of St.Francis. He was longing to join the Capuchins, who are the well beloved and popular apostles of the Swiss Catholics. The Superiors received him with open arms.

He entered the noviciate at Baden, Canton of Argovie, on the 13th September, 1821, and on the 17th of the same month, he received with the religious habit the name of Beanus, which, subsequently, was changed into that of Anastasius. Strange to say, eight of those very fellow-students who had sneered at his determination to become a Capuchin, received the habit at the same time with him. All but one persevered. This one not only left the Order, but plunged into an abyss of crime and eventually ended his life on the scaffold.

The day of his solemn profession was the object of the most ardent wishes of Brother Anastasius. He prepared for it with extraordinary fervour. The solemn act took place on the 19th September, 1822, the festival of the stigmata of St. Francis. Whilst his master of novices

novices was delivering a discourse on the three solemn vows, the young novice felt so intensely penetrated with their importance, that a pallid hue overspread his whole countenance, and he was nearly swooning. It was with the greatest difficulty that he could pronounce the solemn formula. But as soon as this was done, an unutterable delight diffused itself throughout his frame. It was like a rapture. Never after did he repent of the important step he had taken on this day.

Rev. Fr. Anastasius was ordained priest on September, 25th, 1926 by His Lordship Mgr. Pierre Tobie Yenny, of pious memory, a bishop well known and revered by more than one missionary in India. It was truly a saint who was ordained by a saint. Having finished his theological course, he was sent to the convent of Schupfheim, not far from the mountains of the Bernese Oberland, and soon after to Lucerne, where the chief convent of the province is situated. Here he displayed, as an apostolic labourer, such indefatigable activity and zeal, that a large number of penitents soon crowded to him for guidance in the ways of spiritual perfection. Being scarcely 27 years of age, he was appointed the director of the Bernadine Nunnery of Rathhousen, near Lucerne, so solid already was his virtue. The abbess it is true, gave manifest signs of dissatisfaction at the appointment of so young a confessor, even in the very presence of Fr. Anastasius, but the new director soon convinced her that "Venerable old age is not that of long time, nor counted by the number of years but the understanding of man is grey hairs, and a spotless life is old age" Wisd, IV.

The great virtues and solid learning of Fr. Anastasius led his superiors to appoint him master of novices at Fribourg, a town at that time celebrated for the illustrous Jesuit College, to which the children of the noblest families flocked from all parts of Catholic Europe, and where so many future missionaries, and among others, His

His Grace, Mgr. Steins, of Calcutta, prepared themselves for their heroic career. The many penitents of Fr. Anastasius, grieved at his departure besought him to leave them a keep-sake of his labours among them, and the good Father gave them a little manuscript of his, "entitled " The Cross of the Worlding and the Cross of the Christians", a work which his friends vied with each other in copying, and which was afterwards published on the occasion of Mgr. Hartmann's visit to his native country in 1856. Fr. Anastasius taught for nine years either as master of novices or professor of logic, natural philosophy and theology in Fribourg.

While engaged in teaching, he never gave up the office of preaching He was not only the director of the Nuns in Montonge, but went out every Sunday to preach in the neighbouring parishes, visited the sick, and, in short, made himself all to all. About the year 1840, he was sent to Soleure, but there he began, more than ever, to feel that his sphere of activity was too limited. The great desire he had already evinced during his noviciate to devote himself to the foreign missions was rekindled with a new and growing intensity. For nearly 20 years his whole fire had been smouldering in his heart and though his superiors at first opposed his wishes, he so perseveringly importuned them, that at length they reluctantly granted his petition. When the matter ultimately under deliberation, Fr. Anastasius prostrate at the foot of the High Altar, frequently prayed the Lord to elect him to such a work, and great was his joy, when he learned, at length, that he was allowed to consecrate himself to the foreign missions. The long-coveted permission obtained, Fr. Anastasius, like a giant ready to run his race, took leave of his brethren and friends at Soleure without delay, and hastened to his own parish, there to bid a last farewell to his old father. He preached there to an immense audience of people that had gathered from all quarters to behold for the last time the saintly features of their countryman and generous missioner; he took for his text:- "Porro unum est necessarium." He entreated

entreated those who were in possession of the true faith, to watch carefully of the sacred interest of their souls, while he went to the extremities of the world, to gain souls to Christ. At these words the whole assembly burst into sobs and tears. The brothers of Fr. Anastasius could not recolcile their minds to the thought of seeing his quit his dear country. Their father rebuked them for it. "The departure of Fr. Anastasius," said the venerable old man in them in a tone of reproach, " is to me a deadly blow, but his intentions are holy. Had the Apostles never their native country, we should still be buried in the darkness of idolatry." The moment of the cruel separation was heart-rendering. The venerable father blessed his son the magnanimous young missioner blessed him in his return- the last farewell was uttered, and Fr. Anastasius withdrawing himself from the paternal embraces crossed the threshold of the home of his father whom he had now looked oh for the last time.

He hurried to the celebrated sanctuary of Our Lady of the Eremites, to pour at Her Feet the overflowing feelings of his heart, to implore Her Maternal protection amidst the numerous dangers he was on the eve of encountering, and to obtain, through Her intercession the true spirit of his vocation. On September 17th, 1842, the anniversary of his religious profession he left Lucerne after the manner of a true apostle, bare-foot, with the pilgrim's staff in his hand. His poverty was his treasure, his confidence, his armour. We see him soon climbing the arduous heights of Mount St. Gothard. Having reached its summit, he turned his face for the last time towards the Alps of his father-land, lifted upon it his apostolical hand to take leave of it with a blessing, and falling upon his knees he offered to God, with ineffable feelings, his whole life, strength and might for His Service in the foreign missions. This was a moving scene- the act of a worthy disciple of Christ and of the true Gospel What a beautiful subject for the pencil of an Artist! How worthy of the sacrifice was the sublime Altar on which it was offered, where

where the presence of God is so strikingly manifested in the imposing scenery.

" Ye Icefalls-
Motionless torents! silent cataracts!
Who made you glorious as the gated of Heaven,
Beneath the keen full moon? -
God! God! the torrents like a shout of nations,
Utter: the ice plain bursts, and answers God!
The silent snow-mass, locsing, thunders. God!"

When, in after missionary life, in the midst of turmoils, dangers, contradictions and persecutions, that so frequently beset his evangelical path, ~~he remembered his ob~~ Fr. Anastasius was menaced with dispondency and disgust, he remembered his oblation on the summit of Mount Gothard, and his remembrance never failed to raise his spirits and enliven his heart with new strength and vigor.

The Most Rev. P.Eugene de Rurnelly, then General of the Capuchin Order, received the new missioner most affectionately. In the first interview he had with him, he manifested his intention of appointing him professor of controversy at the college of the Capuchin missions This communication had on the start led Fr.Anastasius the effect of a thunderbolt. He burst into tears and represented to his Superiors all the difficulties he had to contend with before obtaining his dismissal from the province, and how he had solemnly pledged his word to return instantly, if the way to foreign missions were barred to him. The General soothed his grief, reminding him how in consequence of his charge, he would be partaker of the merit of all missioners, and promote the prosperity of all missions, and that sooner or later, the day of his departure would not fail to dawn for him. Fr. Anastasius submitted ~~with~~ in silence, and set to work. He adapted his lectures to the wants of his hearers and to those of the countries where they were to display their evangelical zeal. His lessons produced a greatimpression, and his Superiors requested him to ~~compil~~ compile them in the form of a hand-book for the use

use of the missioners. Fr. Anastasius submitted, though reluctantly His manuscript was ready for the press, when a work on the same subject, and answering all the intended purposes, published by Bishop P. Kenrick, was announced. The humble professor obtained the suppression of his own work, and was even on the point of throwing the manuscripts into the flames, when a confrere, surprising him, snatched it from his hand.

Cardinal Austini, the protector of the Capuchin order, and the General, further requested Fr. Anastasius to prepare a plan for ~~the~~ a reformation of studies in all Italian convents of the order. This command was a new trial for him, as he perceived that his departure for the missions would thus be postponed *sine die*; however, he set again to work. This was interrupted by the death of the Most Rev. General. The Very Rev. Fr. Clarissime (*re et nomine*) the Pro-procurator of the missions, was willing to satisfy the ardent desires of Fr. Anastasius; he even offered him the choice of any mission for which he might have a preference. But the humble missioner, always in dread of the illusions of self-love, respectfully declined the favour of such a choice. The Superior declared to him, then, that he had selected him and two of his companions, the Rev. Fr. Lawrence from Bologna, and Rev. Fr. Angel Mary, from Genoa, for a new mission that was to be opened in China. This declaration over powered the good father with joy; he fell on his knees, and with a torent of sweetest tears he thanked God and his Superior for the bright prospect thus opened before him of shedding his blood for the sake of Jesus Christ.

Alas! these apostolic joys were soon to be changed into grief. At the very moment of his entering on a course of the Chinese language, the Pro-procurator himself died, and Fr. Anastasius once more sorely disappointed, had to take upon himself the temporary direction of the college. The Vicar-General of the Order, moreover, was not in favour of the projected missionto China; he preferred

preferred to assist more effectually the missions already in existen Thus another mission was assigned to Fr. Anastasius and his two companions. They were destined for Agra. instead of China, the ~~sorer~~ ~~tried~~ sorely-tried Father began a course of Hindustandi under the guidence of the veteran Bishop the venerable Dr. Pezzoni who had retired to Romeafter having evangelized India for more than 35 years with a constitution broken down with age and infirmities; but not, however, to enjoy perfect rest, for he incessantly edited there work in Hindustani to the great utility of the missioners.

Rev. Fr. Anastasius was on the point of starting when he was seizd with so violent a fever, that he feared he would never be able, or at least not for ~~that~~ the moment, to set out on his journey. At this time occurred the Beatification of the Blessed Mary Frances of the Five Wounds, celebrated in Rome on the 12th November 1843. As Anastasius felt within himself the great devotion towards this Holy Virgin, he earnestly implored her during eight days for the recovery of his health, in order that he might be able to be present at the solemnity of her Beatification, and afterwards to set out for the m mission, promising that he would be foe ever grateful if she obtaind for him his request. On the eve of the festival, when speaking to some of his collegues of his intention to be present at the ceremony he was reproved by them. He in consequence, remained perfectly silent; but next day, when all were assisting in the choir,he earnestly besought the Superior of the house for permission to go. The latter refused;but Fr. Anastasius only urged his petition the more vehenently, asserting that there was nothing to fear, and that it would assuredly do him good to go. At length the Superior, moved by his prayers, leftit to his own conscience whether to go or not. Fr. Anastasius made the journey to the Vatican alone and on foot, just as if he had been in good health, although it was raining slightly at the time, and his bare feet were wetted in consequence. Quite exhausted on the way, he visited the chaplain of the Papal

Papal Swiss Guard, living near the Vatican. The Chaplain, horrified at the sight of Fr. Anastasius's countenance desired him on no account to proceed to St. Peter's but at length yielded to his entreaties, gave him a ticket of invitation which he had received for a seat above the balcony. Fr. Anastasius had to remain in that place for three hours and more offering up during the whole time such fervent prayers and protestations from the heart to the newly Beatified, as his weakness permitted.

As the solemnity of the Beatification advancedhe felt himself better and by the time of its conclusion he was entirely restored to health. When the ceremony was over, he called upon the above-mentioned chaplain in his own house, who was quite astonished to se Fr. Anastasius in such good health, and loudly expressed his wonder.

In the following week, on the 23rd November, Fr. Anastasius started for the Indian mission. He made a vow of reciting every day in honour of this Blessed Virgin, whom the church canonized on the 7th July, 1867, the antiphon, versicle, and prayer in her Office, together with one " Our Father" and one "HailMary" and the ejaculattory prayer: " *gaudebo in Domino et exultabo in Jesu salutari meo"* "(I will rejoice in the Lord and I will ~~exul~~ exult in Jesus my savation) - for this holy Virgin, in her afflictions of mind and body was always full of joy and thanksgiving to Almighty God. Fr. Anastasiu confessed repeatedly that he owes his life and health in a special manner to the protection of the Blessed Mary Frances.

Our missionery safely traversed the Mediterranean, Egypt, and the Indian Ocean. He underwent the hardships of the land journey from Bombay to Agra, when he arrived in the middle of March the next year All his wishes were now accomplished; the dream of his whole life had become a happy reality.

He remained only a few months in the city of Akbar. He counted these few months amongst the happiest of his life. He prosecuted

prosecuted there, with unflagging zeal, the course of his philological studies. The then Vicar Apostolic of Agra, Dr.Borghi was at this period,in Europe. Dr. Carli, his coadjutor, who administered the mission during his absence took Fr. Anastasius along with him in a pastrol visitation to Gwalior, and entrusted him with the two congregations of this station. One of them caused the good Father a world of troubles, the cause of which may be attributed to the following sad circumstance:- There lived at Gwalior an octogenarian ex-general of the Raja, who though~~t~~ of a profound sence of justi-ce, and great charitableness, was sorely addicted to the lusts of the flesh. The Ecclesiastical Superiors had, in vain, raised their voice; the fear of plunging the whole congregation into the Indo-Portuguese schism had prevented more rigorous measures. The Chaplain of this ex-general, a Goanese priest, no better than him, shut his eyes to all these disorders. Not withstanding his evil ways, the old soldier had enriched the Agra mission with considerable donations; but an essential point was, that he promised to dismiss both the chaplain and his concubiness. Alas! the promise was kept only as to former. The situation soon became so fraught with difficulties, that Dr. Carli, on leaving the place, suggested to Fr. Anastasius to abandoned Gwalior to its own fate, but the missioner was not the man to yield to pressure of such circumstances. He declared his intention to maintain his grounds to the last. His perservering zeal was crowned with success; the fury of the tempest abated, and the general made a public reparation.

These difficulties once removed, Fr. Anastasius undertook the work of spiritual and moral reformation of his flock. Frequentation of the Sacraments and education were his principal means. He founded a school that was soon in a fair way of prospering, and even protestants tendered him a helping hand. He opened, at the same time, a house of retreat for fallen women.

Many consolations accompanied his apostolic labours; he had how-

however, to assist at one of those dreadful spectacles, from the sight of which, even the most zealous pastors are not always exempted; the terrific sight of an obdurate sinner lying in his iniquity. A menber of his flock had cast away his lawful wife to live with a pagan woman. All the admonitions of his spiritual superiors had remained without effect. He promised, it is true, to abandon his evil ways, but it was the cras, cras the vox corvina mentioned by St. ~~Aug~~ Austin. The misery of God, however, having been scorned, His Justice was to have its turn. The unhappy man was suddenly seized with excruciating pains he screamed like one possessed, and fell a prey to the ~~fear~~ fiercest convulsions. The missioner hastened to him but seeing his ministry useless so long as the crisis lasted, he retired admonishing the persons present to call him as soon as the convulsions grew less violent. Pains, in fact, abated, and hopes of an early recovery were less entertained. Under such circumstances, Fr. Anastasius thought fit to postpone the confession of this man in order to leave him time for dismissing his concubine and preparing for his confession, which was likely to be a long one. But, O impenetrable designs of God's justice! The father had scarcely left him when the wretch fell into stronger convulsions than ever. His clamors were deafening; the strongest men could hardly control the violence of his fury; he beat the air with his clenched fists in all directions, as though he saw evil visions, and wished to put them to flight. Suddenly, with an unnatural effort, he raised himself to a position that defied all powers of discription, and fell back on his couch like a heavy stone, and expired.

The horrified Father could not refrain from considering those phantoms which the unhappy man was anxious to dispel, as evil spirits lurking for their prey.

Fr. Anastasius lived entirely for his mission, and soon grew most deeply attached to it. He continued his philological studies with great zeal, not only to engage himself effectually in the conversion

conversion of the pagans, but also to enable him to translate into the vernacular language several works, the necessity of which was intensely felt both by the missioners and the people.

He was thus absorbed in his evangelical labours, when the unexpected news reached him that Gregory XVI, under date of the 30th September, 1845, had elected him Bishop of Derby in partibus infidelium, and first Vicar Apostolic of the newly erected Vicariate of Patna, detached from the Agra Mission. These news were expected by all but him. A rumour of his future promotion had proceded him to India, and missioners coming from Rome gave the rumour full confirmation. The first impulse of the humble father was to refuse; but the earnest entreaties and representations of Dr. Borghi prevailed on him to accept the honourable but dangerous and heavy burden. Dr. Hartmann was consecrated Biship by Dr. Borghi in the Cathedral of Agra, on the 15th March, 1846.

Part II

Patna.

1846-1850.

Curva trahit quos virga regit, pars ultima pungit;
Attrahe per curvum, medio rege, punge per imum.

The proceeding verses allude to the three chief pastoral duties of which the Crosier is the emblem. We shall soon have striking evidences to what an eminent degree the Right Rev. Dr. Hartmann fulfilled these duties of a good Bishop of the Holy Church.

We now come to the career of the generous athlete; the giant is ready for his great work. The good man of the house has entrusted him with a large portion of his lands with the injunction to change them into fertile fields. The task has been fulfilled, and from a barren soil abundance has arisen. Those who were witnesses of the desolation of Patna at the time when the trust worthy workman enterd into his field, say: " The change has been prodigious. Grapes have been gathered from thorns and figs of thistles. We can scarce believe our eyes."

Bishop Hartmann ever considered the 15th November, 1846, as the day of his espousal with the Church of Patna. He always loved her with the ardour of a young spouse. The bride was poor, but he loved her all the better for it. He was to be for many a year separated from her; these years of separation were destined to be to him years of bitter exile. He was to suffer, and the thought that he suffered far from her, would give to his sufferings their keenness sharpness. The name of Patna, it may be presumed, must have been deeply impressed upon his heart. Pious legants tell us of the signs of Our Lord's Passion having been discovered in the hearts of some saints. Had the heart of Dr. Hartmann been opened after his death, it would have caused wonder if the letters of which the name of Patna is composed had been found engraved there. The missioners whom he had left behind him to continue his work, are the heirs of his affection. Does not

not Patna contain a treasure endeared to them - the grave of their Father?

Patris Anatissimi Tumulo Nihil Amabilius.

Immediately after his episcopal consecration concentring all his affections on the mission entrusted to his care, he sent to Rome his humble thanks for the honours bestowed upon him , and of which he believed himself so unworthy, and urgently demanded evangelical workmen for his vicariate which was nearly destitute of them. In his pious impatience to be soon with his spouse, and to celebrate with her after the joyful festivities of his consecration, the sorrowful solemnities of Holy Week, he set out on his way to her. Was not this poor Bishop as in a lonely bark he descended the endless Ganges to join his poor bride, a vivid image of the Eternal Word descending from the heavenly heights into the vale of tears to take poverty as His spouse? How various and deep and even alarming must have been the thoughts, tb the feelings that agitated his mind when descending in his frail bark the river sacred to the Hindoos! Under what colours did he depict to himself the scene of his futute labours! How ardent the prayers he addressed to God from the middle of the majestic stream, the only ones amongst those that arise continually from either bank, which could please the Lord.

While the newly consecrated Prince of the Church proceeds thus on his journey to his field~~s~~, let us take a short review of the mission over which he has been appointed to preside.

Patna (The chief town of the Vicar apostolic) is situated on the right bank of the Ganges is 25½ N. Lat. It is the principal station of the British district of the same namounder the Presidency of Bengal. It comprises the city or fort, enclosed by a wall of rectangular form, and by extensive suburbs. The city extends a mile and a half in length from East to West and three-quarters of a mile landwards from the river. Within the city is the grave of the British prisoners murdered in 1763 by Sumroo, the German adventurer, in obedience to Cassim Ali, the expelled Nawab of Bengal.

Patna is a place of great antiquity, and is conjectured by Wilford to have been identical with Padmavati, the capital of Nanda, who, according to Prinsep, reigned over Magadha or Behar 415 years before the christian era. Subsequently, it probably formed part of the dominions of the Rajah of Kunnouj, on whose defeat, in 1194, by Shahabuddin, sovereign of Gor, Patna, with the rest of Behar, and Bengal, fell to the conqueror, who annexed ~~the~~ his acquisition to the empire of Delhi. Muhammad, a relative of Shir Shah, made himself master of Patna in 1545, but was soon after subjugated by Akbar. Aurungzebe conferred the government of Behar on his Son Azim, who resided at Patna, from that circumstance generally named Azimabad by the Mussulmans. The English established there, at an early period, and carried on an extensive trade in Opium, rice, and other articles In 1763 disputes arose between the Company's servants and Meer Cassim upon the subject of transit-duties. The latter resorted to an act of open hostility, by seizing some English boats. The British took possession of the city; but Cassim soon drove them from it on the 24th of June 1763 and made many prisoners. Enraged at his defeat at Monghyr, in the month of October, he ordered the massacre of all his British prisoners, 200 in number. The British took Patna by storm on 6th of November following repulsed Cassim in May 1864 and remained since in quiet possession".

The mission of Patna was founded in the year 1713 by the ~~Capucin~~ Capuchin~~s~~ missioners of the Thibetan Mission. On the 25th June 1763, the day of the horrible massacre of the British, the Soldiers of Cassim and the mob broke into the hospice of the Capuchins, destroyed the whole of the furniture, but spared the lives of three ~~of~~ missioners who were there, and whom they had found in the Church preparing themselves for death. The religious who so ~~aa~~ miraculously escaped the fury of those fanatics were the Revd.Fr. John from Brescia, Revd. Fr. Joseph from Rovetto, and Revd, Fr. Marcus from Tomba. The erection of the present Cathedral began only nine years

years after this tragic event, under the direction of a Venitian Architect, Mr. Tiretta. The ~~a~~ interior is in the Corinthian style. The exterior is Ionic.

The faithful of the newly-erected Vicariate, at the time of the arrival of the Bishop, lived scattered and divided into eight different congregations, attended, some regularly, others occasionall by the few missioners. The language spoken by the population is the Hindustani, or, rather, the Urdu, a compound of Arabic, Persian, India and S~~c~~anscrit. The idiom is full of vigor and its grammatical construction is distinguished by its simplicity from that of every other language The bulk of the population profess Braminism though the Mussulmans, specially in Patna, form a strong minority. The kingdom of Nepal included in the vicariate is still closed to the missioners. Its inhabitants are followers of Buddhism , with a marked tincture of Braminism. Here, as in other parts of India, the caste system is the great hinderence to the diffusion of christianity.

Let us now hasten to the Banks of the Ganges to receive the first Bishop of Patna. He disembarks and enters the narrow tortuous streets of the great pagan city, seeking his spouse. He finds her. Ah! What a meeting! In what a state of utter dereliction does he find her! The magnificent Cathedral tells in sad majesty all the abandonments to which it has fallen a prey; the wall of the residence are ready to crumble down. "At the sight of such desolation", said the prelate " I began to weep like a child." But his courage was above his sadness; he set to work with energy. His first step was to find some pecuniary means, he began with a collection but how paltry was the result! Not quite one hundred Rupees- one hundred rupees to begin the organization of a vicariate, the extent of which is equal to that of France! It was precisely the noble land of France that the destitute prelate addressed his prayers, and his cry of distress found a generous echo in the country that had been the cradle of the great work of the Association for the Propagation of the Faith.

Anxious to promote the welfare of his infant mission by his own personal exertions, and to satisfy his vehement desire to become soon acquainted with all the members of his flock, he started for Bettiah at the time of the year when the rays of the Sun are falling vertically on those parts of India. Bettiah has a native christian congregation which, about this time, amounted to 1,200 souls. At a little distance exists another small community, composed of Christians whose forefathers were expelled from Nepal in the middle of the last centuary. The comparative fairness of their complexion betrays their origin.

Dr. Hartmann returned to Patna from his fatiguing journey in the month of June and passed in his wretched residence the remainder of this year. He addressed himself to the Prefect of the S.Congregation de Propaganda Fide for succour, as he had only four missioners at his disposal, and even one of those four became a source of bitter grief to him. This Clerhyman unworthy of his character, did not blush to meet his father with gross rudeness and contempt, and went so far as to accuse him, who was sincerity and uprightness personified, of falsehood and hypocrisy. Alas! The crown of thorns which was to encircle the forehead of Bishop Hartmann, was wreathed at an early date, and by such hands! But what was the reply of the meek disciple of Jesus to such accusations? " I must confess", thus he wrote to this ungrateful son; " that this is the first time I experience an affront of this kind.... neither at Rome nor in India, has anybody thought of accusing Fr. Anastasius of falsehood and hypocrisy. All that I can do is to pray God to open your eyes that you may discover the depth of the abyss by which you are menaced. Would to God that it was given me to embrace one and all in the bonds of the same love!"

Such paternal language would have mollified the most obdurate heart, but the unworthy priest was not moved; he persisted in his intention to withdraw from the mission. The good Bishop, in his great want of co-operators even begged his pardon for offences he had never dreamed of. He resisted. But, see the depth of the designs of God and the dan-

danger of grieving his best friends! On the very eve of the day on which the ill-fated man was to depart, he was devoured by an alligator!

Dr. Hartmann, in the month of August, addressed his flock in a circular, to acquaint them with the sad news of the demise of the Sovereign Pontiff, Gregory XVI. This circular contained a beautiful description of the virtues and conspicuous qualities which adorned this great Pope. It places in strong relief two principal features that had specially marked his glorious reign; the promotion of the work of the foreign missions, and the Apostleship of Women - the ~~gret~~ great event of the 19th centuary. He depicts with vivid colours the heroism of the weaker sex; the spirit of self-abnegation,etc. the truly apostolic courage of those religious women who, abandoning all that is endeared to a woman's heart, hastened to the extremities of the world to announce the good news to pagan nations, and take their place at the side of the generous missioner, disputing with the palm of self-immolation, charity, & martyrdom.

Every Sunday, during his stay at Patna, was a day ~~in~~ of ~~partic~~ peculiar physicial and mental exertion to Dr. Hartmann. He went to Dinapur to perform Divine Service for the Catholic Soldiers stationed there, and returned thence to Patna for the 2nd Service celebrated in the city church. He had thus (not to mention the heat caused by a tropical sun) to travel about 30 miles before he could take the least refreshment.

The zeal displayed by the new Vicar Apostolic, his solicitous care for the welfare of his missioners, the happy prospects that were beginning to dawn on the future of the Patna mission, acted like a charm on the missioners of an adjacent vicariate. They wished to hasten to him and place themselves under his pastrol staff, to fight under his aegis the battles of the Lord. This was a most seducing temptation for a Bishop so destitute of evangelical workmen as Dr. Hartmann was; but he resisted it. He addressed the following lines

lines to a missioner who had complimented him on his promotion and expressed a like desire: " My heartfelt thanks for your congratulation This my elevation prostrates me. I perceive all around me nothing but insuperable difficulties. Were I not armed with faith my courage would sink. NISI FIDES ME ARMARET ANIMUS DESPERARET." Then, alluding to the abovementioned wish, the prelate proceeds thus:- " All that I can advise you is to place all your confidence in God, whose will is not to deliver us from adversities but to assist us in the midst of them. There is no means more secure for avoiding our Cross than to press it against our breast and to carry it generously. The circumstance that our exertions are not crowned with success is not a sufficient reason to leave a mission. Did Christ not choose for Himself a mission that was the most ungrateful in the whole world? Had He operated amongst the Gentiles the wonders which signalized His passage through Palestine, the former would have adored Him; but the Jews crucified Him. CURAM not CURATIONEM; AFFECTUM not EFFECTUM; this is what God requires of us. Jesus said not to His disciples: " Going therefore *convert* all nations" but " going *preach* to all nations".

Our further acquaintance with the episcopal life of Dr. Hartmann will fully convince us, that the Christian education of youth was ever his great leading thought and the chief aim of his pastoral exertions It was by means of education that he resolved to begin the great work of the regeneration of his mission. But what could he do in this direction with his scanty means? he had addressed himself in vain to catholic Europe to obtain teachers; some hopes had dawned for a moment in France, and in fact, a few religious ladies of the congregation of *Jesus et Marie* had been selected for Patna, but, in consequence of some misunderstanding they had directed their way to Agra where some of their sisterhood had settled. This was a sad disappointment for our poor Bishop,

He renewed in Rome his entreaties for succour. In his letters

letters, he compares his vicariate with the tender weak nussling, saying; " adhuc spirat, sed nisi adjuvetur forsan expirabit" (It is still alive, but, ~~and~~ unless assisted, it is likely to expire). He remarks, also, that his new vicariate owes its existence to Agra, but complains that but little has been done for the tender off-spring. " It is a pity" said he; " To see the mother so rich and the daughter so poor."

1849.

> " You shall be brought before Governor and before Kings for my sake, for a testomony to them and to the Gentiles." Matt.X. 18.

The new year brought along with it many blessings under the fold of its mantle, though the same folds were, at the same time, ~~all~~ concealing a great affliction.

The repeated solicitations of the Vicar Apostolic for new missioners had, at last, found an echo. Four Italian Priests, members of his Order arrived at last at Patna. Two others, from a neighbouring vicariate joined them. One of the latter was the Very Revd. Fr. Lawrence, his Bishops old travelling companion, his fidus Achates, whom he ~~appoi~~ appointed superior of the mission when he left for Bombay. He called him his right hand. Revd. Fr. Lawrence was elected Bishop of Patna at the epoch of the definitive appointment of Dr. Hartmann to the See of Bombay; but the humble Fr. declined the dangerous honour. The words of Our Saviour, " You shall be brought before Governors and before Kings for my sake for a testomony to them and to the Gentiles," were to be often verified in the person of our Bishop in his subsequent life, and for the first time in the couBse of this year. The meek prelate found himself implicated in a most scandalous law suit which proved a source of endless sorrow and anxiety to him. The circumstance that it was a Catholic, a member of his own flock who, in the middle of a pagan city brought this action against him, added the greatest ~~affliction~~ bitterness to his affliction. I found a narrative of the whole proceedings written by the Bishop in Latin. Not to be too long, I shall not enter into the

the full particulars of this odious affair. The following short account will suffice.

An Eurasian, attached in the quality of a writer to the court of appeal, had been called by an old lady, aged 70, who was ~~unac~~ unacquainted with English, to draw up her will in that language; and she declared her intention to bequeath to the Roman Catholic Mission of Patna a bungalow of hers. Having been subsequently informed that in the wording of her will, her intention had been frustrated by the writer to his own advantage, she made a second will which revoked the dispositions of the first. Hence the lawsuit which the unscrupulous man began against the Bishop, accusing him of having by menaces extorted the second testament and defamed his character. The Bishop was condemned; but an appeal having been made, he was subsequently declared innocent. The details of this iniquitous process, written in Urdu and English, form the contents of a good sized quarto.

The reader has already been informed of the extreme poverty to which Dr. Hartmann was reduced. He felt it, indeed, to such a degree, that he had resolved to repair to Dinapore to share there with the warm hearted Irish soldiers the daily bread which he could not find in his episcopal residence. He was in utter want of church furniture and of episcopal ornaments, a heavy wooden crosier excepted; and even the guilding of this truly evangelical staff came off wherever it was handled. Well did Bishop Hartmen give the lie to those *esprit forts* who fancy they show their exquisite wit when they pretend that the bishops of old were of gold, but their crosiers of wood, and that now-a-days the reverse is the case. I must confess that I have not as yet come across wooden bishops with golden staves. Wooden bishops may perhaps be found among those to whom the so-called reformation ought to be very thankful. The prelate had charged a friend to procue in France the much-needed furniture. But how great was his consternation when he heard that the acquisition of it had swallowed up the

the whole amount of the allocation which the Council of the Propagation had granted him for the current year! It was pitiful to behold the anxiety of the poor Bishop in quest of a second-hand purchaser of these articles, which he considered too costly for him, lest the mission might suffer by this acquisition.

Solicitous as he was for the general prosperity of his mission, he never lost sight of a single member of his flock. We find a manifest proof of this solicitude in the copy of a series of letters, some of them of considerable length, which he directed to a gentleman of his vicariate, a member of his flock, whose mind had been perverted by unsound philosophy. To the endless objections, a thousand times refuted, which this *esprit fort* was continually opposing to the teaching of his pastor, the long suffering prelate answered with undiminished patience and meekness. The unbeliever, forgetting the advice of St. Augustin to believe first if we would wish to know, became more and more aggressive and even irreverent. The Vicar apostolic at last deemed it his duty to assume a more imperative tone and remind him sternly of his obligations. He wrote to him that in his quality of a bishop and chief pastor, he was expouhding to him the Catholic doctrine to which all, without distinction, are obliged by divine law to submit adding that if he wished further answers to his questions, he ought to propose them as a disciple who receives instruction~~s~~ from his pastor with humility and docility, and not as a master, and with pretentions to the right of acting independently of Church authority. The ~~belesprit~~ *bel esprit* seemed to submit for a while, but a few years previous to his Lordship's death, he published ~~a~~ in England a theological or rather impious work, in which this planter-divine challenges the theologians of all Christian denominations. I found in the papers of Dr. Hartmann a review of this work commencing with these words: Mr. C.....'s Mysteries; or Faith the Knowledge of God; in two vols. without indication of the place of printing or name of the author. This work, written by Mr. C..... a gnostic by reasoning, is truly a mystery, for nobody

nobody can understand the author, who is all mysticism, confusion and paradox, may, heterodoxy, whilst he pretends to make everything intelligible. He assails the Catholic doctrine and Church most violently." It has been repeatedly asserted that this enlightened gentleman pretends that women have no souls, and that his consort applauds this view of his, though it is by no means flattering to her own sex. I disbelieve the latter part of the assertion, first, for the honour of the fair sex, and secondly, because it would prove a mighty argument in favour of the thesis, if it could be proved. May God enlighten the infidel; may the spirit of the saintly Bishop who interested himself so paternally in his eternal welfare, obtain for him the grace of returning to the Church of his forefathers and to ways of humility: and may the picture which Chateaubriand has drawn of an infidel woman, make him shrink from sowing the seed of incredulity in the hearts of the weaker sex. " The most precarious being of nature, always exposed to death or the loss of her virtue, what can support or animate this delicate creature, now blooming but destined soon to die, if her hope be not founded on a better world? For the very interest of her beauty and personal dignity, a woman ought to be pious. Mildness, submission amenity, affection, piety, are a portion of the valuable gifts which the Creator bountifully bestowed on the first mother of mankind; and as her disobedience destroyed and blemished her beauty and moral perfections, so impious philosophy contaminates the female heart.

"Shall the woman who takes pleasure to screen herself, who never displays one-half of her intentions and thoughts, whose designs can be guessed but not known, who sometimes seduces even by her ignorance who was naturally formed for virtue, modesty and affection, renounce the secret instinct of her sex and attempt to lift up with a feeble, presumptuous hand the impenetrable veil, which covers the Divinity Whom does she expect to please by this sacrilegious effrontery? Does

Does she imagine by joining her ridiculous blasphemies and frivolous metaphysics to the imp~~o~~recations of a Spinosa, and the sophisms of a Baily, to give us a favourable idea of her genius?...

"An irreligious woman has seldom either taste or inclination to perform her domestic duties; she passes her time in criticising others; reasoning on virtue and religion without ever practising them; or in gratifying her vanity in the turmoils of the world. Her empty head, corrupt heart, and impious soul, makes her life weary and unhappy; she has no consolation from God or man, and therefore lives and dies in despair. But before the day of vengence and retaliation, time comes leading decripit old age by the hand. Legions of darkness surround her bed, exciting death to inflict the mortal wound; she perceives the danger and awful moment of eternity. She furiously screams in horror and despair; but there is none to console her in her agony, struggling with ~~the~~ merciless death..... If she looks to the past, she perceives but a desert where her virtues have left no trace. For the first time, she turns her thoughts and eyes to Heaven; she begins to think that it would have been better to have faith and religion. Useless regret! vain reflection! the last punishment of atheism in this world is to wish for faith without being able to obtain it[1]"

The indefatigable prelate undertook a second journey to Bettiah. He spent the remainder of this year in Patna in sending to the Catholics of Europe several applications for assistance. The imperial family of Austria, the Ludwig mission Verein of Bataria, answered his urgent appeals generously; but the numerous wants of his vicariate absorbed these resources as they came. In a letter to the President of the Conseil Central of Lyons, he expressed himself in the following manner:- "I see myself obliged to make use of worn out or borrowed Church vestments. On my arrival, I did not even find the needful for celebrating in a manner not too indecorous; no osten-

ostensorium, no holy pix, etc. I am moreover, without a single educational establishment. Our youth, surrounded as it is by Protestants and pagans, is hurrying towards certain destruction. This makes me sorrowful unto death. I am unacquainted with the great world; without eloquence; my own position and that of my mission is too low to produce any sensation....I have now drawn the sad picture of my necessities, and, not unlike the Sisters of Lazarus, who contented themselves with representing to Jesus the condition of their brother I go no further. The mere sight of a great want is, for Christian charity, a sufficient reason to relieve it in the measure of her means."

In the midst of his flock, Dr. Hartmann found also generous and constant benefactors, among whom the Shillingford family and Mrs. Gray, so venerable by her age and her virtues, in Purneah, and the Finch family in Tirhoot, occupied an eminent place. Deeply felt gratitude makes it a welcome duty to find space here for an article published by the Bombay Catholic Examiner, on the death of a distinguished member of the last named family. "16th December, 1851. It is with great sorrow that we learn the demise of Jeffrey Finch, Esq., which sad event occurred in London, on the 23rd September last. This gentleman was well known and highly respected throughout the Vicariate of Patna, and at Calcutta. He was the eldest of a family of six brothers and three sisters. His brother Simon Finch, a learned as well as an enterprising man, who entered into a contract with the East India Co., and cleared up great portions of dense jungle in the district of Gorruckpore, and brought the land under cultivation, was himself lying on the bed of death, and his life fast drawing to a close at his residence in Calcutta, when the sad intelligence of the death of his brother reached him. Two of his sisters, some years ago, entered the convent of Calcutta, and it would be difficult to describe all the good which those two sisters have done and are still doing. Jeffrey Finch

Finch had passed a regular course of studies in the college of Maynooth in Ireland, and had intended to devote himself to the medical professio But his father having died, and his brothers and sisters being very young, he was induced, at the desire of his mother, to return to his father's Indigo Factory at Shahpore Oondee in Tirhoot, There he occupie as it were, the position of a father towards his brothers and sisters, who always looked upon him as such... The sweetness of his temper, the frankness of his heart, the humility of his mind, combined with a noble gravity; his liberality in contributing to every charitable work his unbounded hospitality,and, above all, his edifying life, won for him the esteem of all. At the erection of the mission of Patna, he assisted Dr. A. Hartmann in his trials and persecutions with counsel and all means in his power. When the storm of persecution had passed, he continued with pecuniary means, to help the bishop in his undertakin and became the greatest benefactor of the whole vicariate. The mission of Calcutta, too, is much indebted to him. Being unmarried, he projected a tour through Europe, and took his sister and nephew with him. He proposed to make a long stay in London, but fell sick after a year and died. He was aged aged about 60 years."

To this noble list of signal benefactors of the Patna Vicariate, let us add a name so advantageously known in Calcutta, that of Chevalier Robert Lackersteen, who for long, long years, has been the active, energetic agent of Dr.Hartmann; with no other emolument but endless trouble and loss of his precious time. The only reward he expects for his admirable exertions is above this world.

Dr. Hartmann's vicariate, as it was then, offers us a striking image of the human soul. Only through repeated appeals, urgent supplications, continued petitions, has he made the vicariate what it is now, - a flourishing mission. Through prayers, and continued prayer only, can the soul prosper and be saved.

1848.

1848.

"Going they went and wept, casting their seeds.
But coming they shall come with joyfulness, carrying their Sheaves."

Ps. CXXV.

It affords me heart-felt pleasure to begin the narrative of the apostolic labours of Dr. Hartmann during the year 1848, by placing before the reader an extract from a letter addressed by him to the Council of the Propagation of the Faith. We rejoice to see success crowning his pastoral exertions. He is already gathering sweet fruits from the tree so abundantly watered with his sweat and his tears.

"I have the honour to acknowledge the receipt of the allocation.... I look upon this sum as a distinguished mark of the Divine Providence towards this poor vicariate. Without this aid, I really do not know how I should have been able to go on ..... I am happy to say that the blessing of God rests evidently upon this vicariate. It would be too long to give even a slight idea of it. Whoever does not know the real state in which this vicariate was two years ago, cannot judge of the blessing which now consoles my heart. It will be enough to say, that the difficulties seemed to be insurmountable. From no quarter was there hope spiritual or temporal. It was as though God had withdrawn himself and given full power to the prince of darkness. But in the second year God stretched out His arm. The exulting foe was completely confounded; our four missionaries received an increase of six others, eminently apostolic men. The churches were put into decent condition new ones were built; and a spirit of union and concerted activity animated the clergy. Two educational institutions were consigned to this mission. An orphanage brings forth its sweet fruits, and must already be enlar~~g~~ged. The only obstacle is the want of pecuniary means for the maintenance of those institutions.

"The Catholic religion, formerly an object of contempt and even of

of scandal, has, thanks to the ministers, obtained the esteem and the attention of Protestants and infidels. The vicariate is nearly organized, and if God continues to bless it, will attain a conspicuous position, and cease to be considered as an outcast. After the many bad circumstances that had disgraced it and the difficulties which have been overcome almost miraculously, I am entitled to believe that God has His special designs upon it. Although I rely much on the pecuniary assistance tendered to me by the Association; I rely still more on their pious prayers. I shall now abstain from importunate demands, for I am well persuaded that the distressing state of my mission is the object of special consideration on the part of the Association."

Long apostolical journeys form the chief feature of Dr. Hartmann's pastoral labours during the present year. It opened with a visit of the Vicar Apostolic to Monghyr, 200 miles eastward from Patna, with a chapel and a small congregation. From thence he crossed ~~to~~ the Ganges to visit Purneah, a northerly station, where he laid his first stone of a new church, which he consecrated the following year. The congregation of Purneah consists chiefly of Catholics attached to Indigo factories. The Bishop continued his northern course up to Darjeeling, nestled at the foot of the Himalyan mountains, where a convent of Loretto nuns had been founded two years previous. These religious ladies direct a borading school, and another for little children. Though situated on the territory of the Patna vicariate, the convent was subject to the jurisdiction of the Archbishop of Calcutta. The illustrious Dr. Carew had entrusted the Vicar Apostolic of Patna with an extraordinary visitation of this house.

An important business connected with it, called Dr. Hartmann from Darjeeling to Calcutta, the Archbishop wishing to cede the convent to the Patna mission. After a long refusal, the proposal was accepted. The want of such an establishment must needs have been the main motive

motive which prompted the Vicar Apostolic of Patna to this step. He returned to Darjeeling, accompanied by the new Superioress, the Rev. Mother M.J. Hogan who, at the moment I trace these lines, is still presiding over the pious community with youthful alacrity and energy.

The journey from the metroplis to Darjeeling took a whole month. The same space of time was employed in the transit from Calcutta to Patna. What a happy change has been operated since the introduction of railroads into this country! What precious time saved now, that was uselessly consumed in long, tedious journeys! Thanks to them, the term of the apostolic life of the missioner has been extended to ten times its former length. Dr. Hartmann was among the first to appreciate worthily such blessings. Narrow-minded men alone see in iron lines and other appliances, a progress towards evil and a multiplication of evils. The infidel avails himself of such prejudices; vindicates those fruits of man's genius as his own; and considers them as the sure means for overpowering the church of the living God within a given time. But the Church has ever looked on such fruits of human genius as so many means for promoting her heavenly designs; faith removes mountains; genius levels them, and both are the children of God.HAs the Almighty concealed without design,the electric fluid in the elemnets; or has He in vain armed water with its long unknown colossal force? No, but He generously smiles down upon man when the galvanic spark flashed for the first time upon the contact of his hand, and when, for the first time, water(like virtue in whom fiery trials develop stupendous hidden powers) under the action of fire raised the mighty weight. Who sees not in the network of telegraphic wires and iron lines that now encircle our planet, the Roman highway~~s~~ that leads mankind, through the social union, to the fulfilment of those words: "There shall be one fold and one Shepherd" just as the unity of the last Roman Empire facilitated so wonderfully the propagation of Christianity? " I delight," says Faber, " in all

all progresses of science, because they are an addition to the science of theology. I sympathize ardently with all social progresses, because they are at once, whether as difficulties or facilities, questions of soul saving. The revelations of statistics from a sort of hand-book for Catholic charity. Psychology illustrates the sacraments. Political changes interest me; for they all act upon the wonderful fortunes of the Holy See, and are mostly for its ultimate advancement. All real widening of men's minds by education, or literature or art, is an effacing of prejudices against the Church, and facilitates conversion. In almost every department of knowledge, the world, as it advances, keeps answering its own objections to religion and this is both graceful and interesting. All that is wide, deep, forward, active, trustful, is most congenial to the spirit of the Church. Even the grand old science of History has taken to discovery - and its discoveries, one after the other, are so many reparations to the Church."

The prelate sojourned in Darjeeling up to the end of June, partly to assist the convent by his presence in this transition into a new phase of its existence; partly to restore his health which so many fatigues had much impaired. The climate of those mountainous regions is very healthy, and the fact that since the foundation of this convent up to this moment, none of its inmates have died, speaks loudly in favour of such a climate. Darjeeling and its neighbourhood at one time formed part of the kingdom of Sikhim. The British obtained it to establish there a sanatorium. To many East Indians, Darjeeling is what the Swiss Alps are to Europeans in the summer season.

On his return to Patna, the Vicar Apostolic wrote a paternal letter to the Catholic soldiers stationed at Chunar, a fort situated on the Ganges, at a little distance from Benares, who had applied to His Lordship for a missionary. Chunar, with Benares, the sacred city of the Hindoos, and Ghazeepore, a station that has since been broken up,

up, had recently been incorporated with the Patna Vicariate. The Bishop promised those brave sons of St. Patrick, not only to provide them with a chaplain, but to come to visit them in his own person. He found himself soon amongst them, for a whole fortnight he tendered to them his spiritual assistance. His position there was not very enviable. He dwelt under a tent exposed to the fiery rays of the sun; two missioneries that assisted him, took up their abode in a den built of mud. The Bishop had, in the meantime, severe and repeated attacks of dysentry, a chronic disease he had contracted soon after his arrival in India. In spite of his sufferings, he displayed his utmost zeal in promoting the spiritual welfare of this new portion of his fold, and in rendering his presence among them as profitable as possible.

The month of August found him at Dinapore, whence he sent to his fellow-labourers most practica~~b~~l~~e~~ rules as to the direction of the souls committed to their care; this art of arts, as it is called by Gregory the Great; and as to the keeping of the parochial registers, and inflamed them at the same time with the fire of apostolical zeal. The East India Company had graciously granted a piece of ground in Dinapore for the erection of a convent. This grant was subsequently used for the building of a church, of which the Catholic portion of the British garrison was in much need. Dr. Hartmann laid the corner stone of the new Church, which was completed in 1856. It is a beautiful substantial structure, and a monument ~~of~~ to the skill and taste of the Very Revd. Fr. Philip, O.C., from Alexandria, who directed the work. A most honourable visit rejoiced our Prelate in the month of December. The Rt. Revd. Dr.Borghi, who was returning to Europe via Calcutta, disembarked at Patna to pay his respects to his colleague. If something of a waggish nature entered into the joy of Dr. Hartmenn it may well be forgiven him; for how could he resist the pleasure of seeing the Bishop of Agra himself witness the poverty of his brother's episcopal residence, and to behold him convinced that in asserting:"It was a pity to see the Mother so rich and the daughter so poor," the ~~last~~ language made use of was not too emphatic.?

1849.

1849.

> " Obedience is the mother of order, beauty and bliss; - the chosen one of the Eternal Wisdom in the working of all great thing and striking wonders both in the visable and invisible world. In obedience to God's will, the Divine Word assumes Human nature, and thus became, if I may so speak, an incarnation of obedience."
>
> Bishop Hartmann.

The alarming echo of this distressing event that, in 1848, had shaken the social ediface of Europe to its very foundation, had reached the banks of the Ganges. This year, 1849, both in its beginning and in its end,was to become for Bishop Hartmenn a two edged sword that transpierced his heart. The beginning brought the cruel news that the glorious and meek Pontiff Pius IX had fled from his beloved Eternal City. The end of the same year was to oblige our Vicar Apostolic to leave his dear Patna,- the mission he had erected,- the field that now began to cover with a golden harvest,- the garden that flourished so well under his wings,- the children he had begotten to Christ. The spirit of rebellion had caused the affliction of the former; the spirit of obedience of those the latter. Ther is a great similarity in the trials of both,-but how widely ~~the~~ different the cause that produced them!

There is a characteristic in the Catholic Church. In the midst of ruins she is always building; menaced form all sides, she continues her course in enjoyment of securest peace. She is tranquil in the midst of storm. What an eminent proof have we of this in the person of the magnanimous Pius IX. The world seems to stand on the verge of an abyss and he, abondoned by all,assembles aroudd him the bishops of the whole world; the world falls to ruin, and he decides the reconstruction of the world by an aecumenical council. So it was with Bishop Hartmann. The fatal news did not abate his courage, for it did not shake his faith. Knowing that the Church has for herself promises of immortality he continued to work at the portion of the Majestic building that had

had been assigned to him. He laid in Bankipur, a suburb of Patna, the corner-stone of achapel with which the proposed convent was to be connected. Surely, when he blessed this first stone, he had a presentiment of the good that was to be operated there; but, had his hopes been ever so sanguine, he could have foreseen a part only of the immense good that was to be wrought there within a short space of time. Truly, the grain of mustard-seed has become a large tree, so that the birds of the air ~~came~~ came and dwelt in the branches thereof.

With this sweet consolation in his heart, the Vicar Apostolic again set out on his way to the Himalayas. He passed the greatest portion of this year in Darjeeling. His return to his residence was accompanied by another great consolation, for he succeeded in opening a school in combination with his orphanage. The proportions of the new establishment were modest enough, but still it was a step onward~~s~~.

And whilst his thoughts and affections were thus concentred on his dear Patna; while he exerted himself to realize successfully his many schemes for the prosperity of his mission; the day dawned that was to require of him the most heavy sacrifice he ever offered on the altar of his holy obedience. On the 13th of December, he received from the Holy See the order to proceed to Bombay to assume the administration of that sorely-distracted mission, retaining meanwhile, the direction of the Patna Vicariate. The two following extracts from letters directed to Rome by His Lordship on the reception of the trying order, depict~~s~~ vividly all that passed then in the heart of the prelate whom Pius IX called "the child of obedience."

The first extract is from a letter addressed to the Cardinal Prefect of the Cong. de Propag.

"I had the honour to receive your letters of the 1st of October and perused them amidst abundant tears and the deepest emotion. My absolute incapacity, the necessity of my presence here, my impaired

impaired health, and many other reasons that I could indicate, would be sufficient enough to give me the right of declining such a burden. but, when I comtemplate the image of the ~~Saen~~ Crucified, how could I refuse unconditional obedience to the Holy See? However heavy may be the burden imposed on my feeble shoulders, I will carry it: God will perhaps have mercy on His wretched and hitherto useless servant. By making choice of such an unfit, mean, instrument, it is perhaps His design to save Bombay in so manifest a way, that everyone may clearly discern the finger of God, "Who hath chosen things that are not, that he may bring to nought things that are."

The second extract shall serve us as a transition to the third part of this work and, at the same time afford us a glance at the situation of the Bombay Catholic community,as it stood at this epoch, giving us an idea of the prospects which awaited Dr. Hartmannthere.

" A rupture has broken out between the Vicar Apostolic and a portion of the clergy.The former has received an order to proceed to Rome, and I have been intrusted with the administration of the mission during his absence. The situation is hopeless. A Protestant Government; schismatics who are continually raising new conflicts; divisions amongst the Catholics themselves- these are my prospects. The arrival of Dr. Whelan promised to be the remedy needed for so many evils. He had been the coadjutor of the former biship; he belonged to the United Kingdom; he was a member of the order of the Carmelites. The second of these circumstances was well calculated to saisfy the English speaking Catholics who were ever complaining of the Italian missionaries; and the third was of a nature to win to him the affection of the latter......The wound has grown wider and deeper. The Holy See has ordered me to enquire into the state of affairs, to report, etc. Alas, this order is to me a mortal blow, for I foresee nothing but afflictio and endless adversities, without the least hope of doing any good! And Patna stands so greatly in need of me! However I will obey the Holy See."

Future events did not belie these sad presentiments. Well was it that Bishop Hartmann did not foresee all these afflictions in their whole extent. Divine Providence, happily, throws a thick veil between us and futurity. This veil has been woven by the hand of God's mergy.

The adieu which the Vicar Apostolic of Patna took from his children on the 28th of December, 1849, reminds us vividly of the separation of St. Paul from the faithful of Ephesus. "Behold, being bound in the spirit, I go to Jerusalem; not knowing the things that shall befall me there: save that the Holy Ghost in every city witnesseth to me, saying: that bands and afflictions await for me at Jerusalem."

Bombay has been the Jerusalem of Bishop Hartmann.

End of Part II

BOMBAY.

1850 - 1856

> " Discord! dire sister of the slaughtering pow'r,
> Small at her birth, but rising every hour,
> While scarce the skies her horrid head can bound,
> She stalks on earth and shakes the world around;
> The nations bleed, where'er her steps she turns,
> The groan~~s~~ still deepens and the combat burns."
>
> Pope.

If the gentle reader feels disposed to accompany Bishop Hartmann in his voyage from Patna to Bombay, and to circumnavigate with him the whole Indian Peninsula, I shall take the liberty of placing before him a translation of the ~~in~~itinerary which his Lordship has left us in German. We must conclude from its brevity, that it was the Bishop's intentionto work further on the subject by completing his narrative. His numberless occupations never permitted it.

28th December, 1849. - Departure from ~~Bombay~~ Patna. Waiting at Caragola for Revd. Fr. Ignatius.

20th January, 1850. - Three hours walk to Serampore to perform Holy Mass there. The idol-cart with sixteen wheels and its obscene statues and pictures. - Arrival at Calcutta. - Reasons for my preferring a sailing vessel to a steamer.

4th February. - Departure from Calcutta on the Arabian vessel Falt-rosack. - Sea-sickness. - The first ten days the navigation favourable; - no wind during the following eight days. - Resolution of disembarking at Colombo and of going on by the first steamer that may leave. - Quarantine. - Tyrannical proceedings of the Surgeon-General.

28th February. - After a quarantine of nine days, permitted to land Cordial reception by Bishop Catona Antonio and his coadjutor Dr. Bravi. - Churches, schools, Catholic population, - Products of the island.

island.

21st March. - Left Colombo. Lay to four hours in sight of Cochin and Goa. My grief at not having been able to visit the church where the remains of St. Francis Xavier lie.

28th March. - Arrival at Bombay.

29th March.- Good Friday - Reception by the two parties. I take up my abode in the parochial house adjoining the Church of Nossa Senhora d'Esparanca."

The short journey ends here. I lighted fortunately on the copy of a Latin letter written by Dr. Hartmann a relation of the short stay the Bishop made in Goa in the sweet hope of seeing the grave of the great apostle of India. His brief relation is not wanting in what the French call couleur locale.

" I may mention, by the bye, that I met with a very poor reception at Goa. We lay four hours in sight of old Goa. I was anxious to visit the tomb of the saint. But it was already late and I was told that the church, at night time, could be opened only by permission of the Vicero I therefore directed my steps towards his palace, dressed in my soutane and wearing the pectoral cross. I was refused an audience on the pretence that the Governor was celebrating his birthday, whilst the English officers of our vessel had received an invitation. At the palace as well as in the streets not the least mark of respect was paid to my episcopal character. This, to be sure, did not grieve me as to my own person, but I was sadly affected to witness the kind of spirit that, owing to the reigning schism, breathed through that town."

As, previously to chronicling the arrival of Dr. Hartmann at Patna, I passed in review the field that was to become the scene of his apostolic labours, so I shall here also, before describing his disembarkation at Bombay, cast a rapid glance over the causes that had brought about the sad condition to which the Catholic community there was reduced, and which gave birth to the hard ~~and~~ struggles which this stout champion of church liberties was to encounter. The reader cannot

cannot know those caused better than by consulting a pamphlet published in Augsburg, 1858, byDr.Hartmann himself. If further information is sought, the perusal of the Histoire du Schisme Portugais by Count de Bussieres will amply satisfy him.

" It is generally known," (thus writes Dr. Hartmann in this pamphlet "that the apostle St.Thomas preached the gospel in India in the vicinity of Madras. In the fifteenth century, the Portuguese carried their victorious arms into India, and along with them , though with little success, the preaching of the gospel. It was only at the appearance of the great apostle St. Francis Xavier, that Christianity was rapidly propagated. His apostolic life, his heart-penetrating instructions, the numberless wonders wrought by him, had such an effect on the Indian that they were disposed to love the Christian faith and give up their caste system. Their veneration for the saintly man, and these happy dispositions remained unchanged long after his death. But the authorities of Goa, both spiritual and temporal, knew not how to derive advantage from these favourable circumstances. Clergymen were not wanting, but there was no evangelical zeal. Politics, the spirit of party, private interests, as well as corrupt habits of the conquerors, contributed greatly to hinder the propagation of the faith. Things grew daily worse, until in the seventeenth century, the Holy See found itsel obliged to raise its stern voice like another John the Baptist in the desert. The picture which two Popes drew in their apostolical letters of the decadence of the clergy, of their wanton negligence of the spiritual welfare of the newly converted, and of their unwarranted reception into the church without any previous instruction; of the toleration of pagan~~s~~ customs and rites; of the refusal of the last sacraments, etc.,the picture, I repeat, is so dreadful as to appear overdrawn,if there were not witnesses to vouch for its fidelity.

"The Holy See resolved to send to China and to India, Vicars Apostolic and missionaries who were to work in those parts where the Portuguese could not or would not carry the light of faith. This gave rise

rise to a kind of schism, the precursor of the schism of later times. The Viceroy, and the Archbishopof Goa under the pretext of being the Primate of the East, persecuted the Vicars Apostolic and their missioners; detained them on their journey; suspended and excommunicated them, cast many among them into dungeons; provoked, thus, an universal scandal, and waged open war against the missionaries sent by the Holy See. The Pope remonstrated energetically with the Court of Lisbon, and it was then agreed that all missioners were to take their route via lisbon and Goa. What were the consequences? At Lisbon the missioners had to stay a considerable length of time before a vessel sailing for Goa consented to take them on board; some lost patience and returned home; others, more patient, were considered as intruders and wolves by the Goanese authorities and the inquisition, because they would not recognize the jurisdiction of the Goa Archbishop, for in virtue of the Bulls, they were subject to the immediate control of Rome. The Holy See, under such circumstances, left the missionaries free to take whatever route they chose, and repealed the former decree. The portuguese authorities at Goa and other places grew the more indignant and exasperated against the missionaries. I pass over in silence the ill-treatment which the portuguese authorities inflicted on the person of the Cardinal Tournon, the visitor Apostolic in China and India, who died in ~~pazze~~ prison, a martyr, and of whom the then reigning Pope wrote to the King of Portugual; "His blood cries out aloud against thee"; neither will I dwell on the cunning and shameless impositions of which the successor of Cardinal Tournon was the victim, and which obliged Benedict XIV to reject all act of his Apostolic visitation.

"Such proceedings, evidently, could not but raise the arm of the Almighty against a nation which thus opposed the ~~a~~ Holy See and the work of the missions. Portugal lost her possessions in China and India, a few insignificant ones excepted, and all her political influence in the East. Goa itself, that rival of Constantinople in its religious pretentions, sank deeply, and became, even regard of its climate, so

so obnoxious, that its inhabitants were obliged to retire many miles from the sea-shore to where the New-Goa now stands."

The author after giving a description of the decayed condition of the old city, continues thus:-

"But not the material churches alone were the object of such awful neglect; the episcopal sees, and with them the clergy and the faithful shared a similar fate. Though in virtue of pontifical Bulls no episcopal see was to remain vacant beyond the term of one year, all the sees, with the exception of Goa and Macao, remained without any occupant. Even Macao was only a suffraban of the Goa Archbishop, whose jurisdiction embraced the immense territory of China and India, which he could never visit. The only zeal ever displayed by him and his clerg was directed against the propaganists, i.e. the missionaries sent by the Holy See. To quote an example; when the British Government in 1791 prohibited for a second time (the first prohibition was in 1718,) the Archbishop of Goa from exercising his jurisdiction on Bombay Island, and refused to recognize his clergy; and the Vicar Apostolic of the great Mogul's dominions had, by order of the Pope, and on the invitation of the British Government assumed the temporary administration of Bombay, the Archbishop excommunicated him and his missionaries in the former case, and in the latter, urged Pius VI to recall the Vicar Apostolic. The Sovereign Pontiff rebuked the prelate severely for such an impious request saying: 'Your petition, that, since you have been ejected by the British, we should also eject our Vicar Bishop Victorius appears to us quite inconsistent with Christian charity and justice. For in that case the Catholics of Bombay would again remain like sheep miserably going astray without a pastor and guide. But if you cannot be yourself the pastor, why do you desire, that in the Island of Bombay there should rather be no Catholic pastor at all? is then Christ divided through you? Or has any Archbishop of Goa been crucified for those at Bombay; or were they baptised in his name?

" It was about this time that the schism of Portugal under Pombal,

Pombal, the introduction of Jansenism and Febronianism, the the gradual conquest of the British in India, took place. European Catholics began to settle in India, but were ashamed to appear as such before the Protestants, or at least, to have any connection with the Portuguese or rather Goanese clergy; so deeply sank was not only the public divine service and ecclesiastic dignity; but spiritual life among the clergy and religious feeling among the laity!...

"Meanwhile, a new rapture had broken out between Rome and Portugal No wonder, them, if in 1834, the Holy See received most favourably a petition of the ~~Anglo~~ Indo-European Catholics, backed by many distinguished country born families, who asked for European priests. A European clergy was sent to them in the person of a few Jesuit Fathers. The Bengal Vicariate Apostolic was then erected in such a manner as to ~~a~~ oblige the Indo-Portuguese clergy residing there to acknowledge its jurisdiction. But, stirred up as they were by the Goa authorities, they refused not only obedience to the Vicar Apostolic, but considered him as an intruder. War was then declared, and the schism that subsequently distracted India, sprang up. Similar circumstances gave birth to the Vicariates of Madras and Ceylon; others were consequently ~~erec~~ erected. This was enough to provoke new conflicts and further resistance. The See of Goa was then vacant, all communications between Roman and Portugal being broken off, and all apostolic letters to the refactory clergy remained without effect. Gregory XVI published in 1838 his celebrated Bull MULTA preeclare, which was of such great importance for India, to limit the jurisdiction of the Archbishop of Goa to the Portuguse possessions, which scarcely numbered more than 500,000 Catholics. The reasons for this measure were therein indicated. The Bull acted like a thunderbolt upon the Goanese clergy. The Goa-Administrator exerted himself to prove in ~~the~~ a publication that the Bull was spurious, (though it was officially authenticated by the British Government) - that the Goa jurisdiction was the only lawful one, etc."

After having mentioned some of the measures taken by Goa to counter-

counteract the effects of the Bull, Dr. Hartmann proceeded in the following manner:-

"Finally, Portugal resumed negotiations with Rome, the first steps being the nomination of an Archbiship. The candidate presented, Jose de Sylva della Torre, evinced dispositions and qualifications that promised an early end to the raging conflict; this first step, thus, met with no difficulty. Rome, however, though placing her trust in him, directed her Apostolical Nuncio to require of him a positive promise that he would respect the de~~g~~crees relating to the jurisdiction of the Vicar Apostolic. The prelate promised, even with tears, as if grieved that Rome ~~should~~ could have for a moment doubted his sincerity When the question of the publication of the Bull of nomination came to be discussed before the Cardinals, the majority were of the opinion that the ancient form ought to be modified, and the limits of the jurisdiction of the new Archbishop clearly defined, but, a majority found it not advisable, now that the requested gurantees had been furnished, less they should wound the irritability of portugal. This decision proved a most unfortunate one. The new Archbiship arrived at Bombay on his way to Goa in January, 1844, rallied around his person schismatic clergy, repaired to the chief church of the schism throug the streets of the pagan city, preceded by a gorgeous procession, under the very eyes of the Vicar Apostolic; conferred there and in other parishes the sacraments of Confirmation and Holy Orders, being a series of pastoral visitations in spite of the supplications and protests of the Vicar Apostolic, and ~~through~~ threw the whole community ~~a~~ into a state of universal uproar. He published, moreover, along with his own Bull of nomination, those of his predecessors, and from the similarity of their contents, claimed for himself a similarity of powers. The schism had now reached its height~~y~~; flushed with the full enthusiasm of victory, it displayed all over India an activity it had never shown before. Priests, without number, were ordained, and dispatched in every direction to maintain the schism (the rights of the

of the Archbishop in their language), and to wage war against the usurpers and the wolves, the designation they gave to the Vicars and the missionaries Apostolic."

Such was the state of religious affairs and the sad condition of n his new mission, when Dr. Hartmann landed in Bombay. This day of his arrival was a significant one; it was Good Friday. Had the choice been free, no other day could have been more judiciously selected, for it introduced the Bishop into the way of his cross, and ushered him into a career that was to become his passion. Neither was a small note found by him in a writing-desk, and on which ~~he~~ his predecessor had traced the ominous words: Woe to my successor, calculated to depict the prospect in bright colours.

Indeed Bishop Hartmann was destined to mourn and weep under the weight of many afflictions, for, though his iron frame seemed to carry a soul not easily to be ~~re~~moved, his heart, like that of his Divine Master, was neither callous nor insensible.

On Easter Sunday, he performed a solemn pontifical mass, and preahed on the necessity of unity and peace. He wished, before taking any decisive measure, to acquaint himself thoroughly with the situation, and to gather all the information he had been requested to furnish. The result of his enquiries was, that he found there were three distinct conflicting elements in his flock, the Irish, the Indo-portuguese and the Italian. He cherished, however, a hope of finding the necessary remedies to these several wounds. His first step was to restore the Italian Carmelites - the missioners of the Bombay Vicariate - to their former sphere of activity. This and other favours he granted them, began already to alienate from him those who entertained ill feelings against these religious. They accused the Bishop of partiality. But how did they wrong him, who was so ready to extend to all without exception, similar favours, anxious as he was to smooth before all the way leading to unity and harmony!

The sad condition of the community had already been fraught with

with many lamentable consequences. The tree of discord was bringing forth numberless bitter fruits.

Let us notice some of them, and begin with a fruit that had its particular bitterness.

If the administrator was deeply grieved at the sight of these intestine dissensions, he was still more sadly affected to behold a portion of the Catholic press of India, and notably a periodical published in a neighbouring Presidency incessantly fanning the flames of discord among his flock; a line of conduct which was continued, in spite of the administrator's temperate but firm remonstrances.

A further deplorable fruit was a lawsuit, which the parish of the Cathedral had brought against Bishop Whelan for having appointed a vicar without their co-operation - a co-operation to which they believed themselves entitled. The costs of this unhappy affair amounted already to the amazing sum of Rs.16,000/- The issue of the process promised to be in favour of the parishioners; such an issue would have inflicted a mortal wound on the authority of the Vicar Apostolic. Aware of the consequences, he spared neither trouble nor remonstrances and entreaties to effect the suppression of this scandal. The endeavours of this angel of peace were crowned with success and the parish abandoned the action.

The Bishop, moved by the docility, was anxious to give them a proof of his satisfaction. The majority of the congregation was deeply attached to the person of a Carmelite missioner, the Revd. T. Michael Anthony, their former pastor, and at present Vicar Apostolic of Mangalore. He was restored to them. Jose De Mello, who was then pastor, and with whom we shall too soon be acquainted, was removed to the curacy of St. Michael, Upper Mahim. Another Carmelite, Rev. Fr.Morris, was placed at the head of the seminary.

The good Bishop now congratulated himself on the happy effects that had attended his first measures. Many difficulties indeed had been removed; the authority of the Vicar Apostolic had been restored, a scandalous lawsuit suppressed,- the Carmelites were reinstated in their former

former position, and the wishes of an important parish satisfied. *Hic digitus Dei est*,he exclaimed thankfully rejoicing, - *Non nobis,Domine, sed Nomini tuo da gloriam!* Little did he then foresee the dark clouds that were soon to gather around his head, and to burst out with fearful violence.

We shall not attempt to count, one by one, each of the deleterious fruits produced by the accursed tree of discord, and the many afflictions to Dr. Hartmann with which it was laden. Willingly would the Bishop have said with the Greeks: "Welcome, misfortune, provided thou comest not aloa alone;" but he was destined to become fully acquainted with the "Deep calleth on deep" of royal David. One of those fruits, all the more fatal because containing the pernicious seed of a long train of evils, was his complete want of any educational institution for the young of his vicariate. In the midst of such dissensions, who could think of such an undertaking? The united efforts of a whole community are often inadequate for the creation of such establishments; what could be expected from Bombay, divided as it was at this period? With tears in his eyes and with a heavy heart, the Administrator Apostolic had almost every week to witness how one or more of his poor Catholic children were snatched away and brought up Protestants; he had the heart-rending affliction to see how the Catholic soldiers' children of the Presidency were placed in the Protestant asylum. He petitioned Government to be allowed to give them religious instructions twice a week, and to have them on Sundays at Mass. This was flatly refused. He opened then at once a European Female Orphanage with the assistance of the Irish nuns that were in Bombay,(few, alas! in number; for there were only three of them)and he could thus preserve young girls, at least, from the enctoachments of Protestanism. Another orphanage for boys, was subsequently established, the brave soldiers and some officers aiding his Lordship with their monthly subscriptions.

To sum up; the situation was judged by Dr. Hartmann so critical, ~~that~~ that he scarcely believed that even the return of Dr. Whelan himself would supply an adequate remedy. He was for a while, of opinion that the

the appointment to the see of Bombay of the Right Rev. Dr. Eichholzern, a native of Switzerland, and then confessor of the princess of Salerno in Naples, and himself a member of the third order of Carmel, would have proved effectual; but within a short period, he gave up this scheme; so much worse had the situation grown.

As to his own self, his humility made his grief all the more pungent, in that he considered himself the wrong man in the wrong place. In all his letters to Rome, he never failed to represent himself as such; and each of them always ended with the entreaty, stereotyped as it were, to allow him to return to his dear Patna. He invariably asked, in the meantime, for Catholic English Missioners, thus solemnly giving the lie to the would-be Catholic journals which threw in his very face the accusatio of being an enemy to the Irish portion of his flock.

The bulk of the Indo-portuguese population was naturally attached to the clergy of Goa, and listened willingly to them. Unhappily, the latter, infested as they were with the spirit of schism, (at least a great portion of them,) were far from impressing their countrymen with the sacred nature of their duties towards the representatives of the Holy See. Hence a current of ill-feeling against the Administrator, the origin of which could be easily traced. The enemies of the good man of the house were sowing cockle in his field; but though they sowed in the dark, still the darkness was not so dense as to render them quite invisible.

There lived at this period, in the vicinity of Bombay, three Reverend Indo-Portuguese gentleman - all curates - who with uncatholic pertinacity incessantly prepared the way for the schism in the parishes entrusted to their care. The Administrator Apostolic summoned them to explain their conduct; but they roundly denied all the charges brought against them, and made the most beautiful promises of fidelity to their Bishop.

Subsequent events will reveal how far they were sincere. These clergymen soon brought a complaint against the Administrator before Government and Rome. Two laymen, formerly their inveterate enemies, joined them. This coalition reminds us of St. Luke, XXIII. 12. These two individuals

individuals were a certain man with the ominous name of Cross; the other was one O'Mealy, the editor of a would-be Catholic journal that incessantly denounced the public acts of Dr. Hartmann in its columns. We shall behold this latter, like a sinister apparition, taking a prominent part in every subsequent great public suffering of the Bishop. The main point of the accusation they directed to Rome against the Administrator, was a decree of the Cong.de Propag.Fide - which had been, according to them transgressed by Dr. Hartmann. This decree (6th October,1787) orders that on the appointment of any curate in Bombay, preference must be given to the native clergy, if otherwise capable. Now they accused the Bishop of having acted in flagrant contradiction to this decree, by nominating Rev. Fr. Michael Anthony, curate of the church of Nossa Senhora d'Esperanca. It was easy for Dr. Hartmann to vindicate himself from such attacks He showed in his defence, that no one was found more worthy than Fr. Michael Anthony; that the former incumbent was an object of dislike to the majority of the Parish; and that, having declared the Church of Nossa Senhora to be his cathedral, he had full right to appoint any vicar or curate he might choose.

The most iniquitous and base means were all welcome to the adversaries of the Bishop. Ten of those were impudent ~~a~~ enough to send him, with their signatures, a paper in which they expressed a positive doubt as to the validity of his mission in Bombay, and called on him at once to exhibit his Apostolic mandate. They had recourse also to the Home Government itself in order to obtain the removal of the Carmelite missioners from Bombay.

Dr. Hartmann's position was exactly that of Nehemias when rebuilding the walls of the holy city. While the Administrator was courageously intent on the re-organization of the mission, he saw his enemies surround him to interrupt his difficult work. How happy he would have felt to be allowed to handle the spiritual trowel without let or hinderence; but his adversaries constrained him to brandish the sword. All their menaces did not hinder him from prosecuting his task, and he could have said with Nehemias: " For all these men thought to frighten us, thinking that our

our hands would cease from the work, and that we would leave off. Wherefore, I strengthened my hands the more." Jose De Mello the curate of Upper Mahim, and at the same time Vicar General for the native portio of the Catholic community, continued his intrigues so unceasingly and even so openly, that the Administrator saw himself obliged to dismiss him from his dignity of Vicar General.

The Bishop took another step. On August 4th, he made the official pastoral visitation of the Cathedral, and ordered the solemn publication of his mandatum apostolicum, to prevent all future doubts as to the validity of his mission. He also addressed the Government in a memorial to defend himself and his Italian missionaries against the accusations of their opponents.

Before proceeding further, the kind reader will allow me to express the deep grief I feel in being obliged to state facts that are in striking contradiction with the reputation of profound attachment to the Holy See and its representative~~s~~, which has ever distinguished the noble Irish nation. But the facts which it is my sad task to narrate, are isolated, and here, as ever, the exception confirms the rule.

Intrigues were formented against the authority of the Bishop in Poona as well as in Bombay. Poona is the chief town of the southern part of the vicariate, and has a British garrison. Two Irish priests were entrusted with the spiritual care of the Catholic portion of the garrison. one of them had been the Vicar General for the English-speaking Catholic of the vicariate. His discharge, with thanks, from his dignity, followed that of Jose De Mello. Dr. Hartmann's intention by this second measure had been to prevent the ill-feeling which national jealousy and susceptibility could have created amongst the native community. But the real, though not avowed principal motive was to concentra~~te~~ in his own hands the administration of the mission. The critical circumstances of this period justify this step. When the storm is raging, a single experienced, energetic and skilful man at the helm, renders more service than an alarmed multitude that gives a hundred different counsels and

and orders, none of which is executed. The decrease, at Poonah, in the monthly subscriptions by which the generous sons of Erin maintained the Catholic orphanages, was an evident proof that they had been influenced by the very men who should have been the first to teach them a lesson of deep attachment to the delegate of the Holy See, and of an active co-operation for the maintenances of institutions from which the children of the Catholic soldiers were alone to derive benefit. To put an end to the intrigues, one only means remained; the removal of their authors. But such a measure was not only difficult; it was perilous. Difficult, because at that period, Government assumed several rights to the appointment of military chaplains; perilous, for they who were to be removed were of the same nation as the bulk of their flock. The Bishop happily found in the person of the Very Rev. Fr. Sheehan, of the Society of Jesus, then in charge of the station of Belgaum, the man wanted at this sad junct~~ion~~ure. He was from Limerick, and a bright ornament to his order. In the year 1848, he accompanied Dr. Whelan to Bombay, in the capacity of his Lordship's Vicar General which office, after he had sustained it with becoming dignity, he thou thought proper to resign, and proceeded to Belgaum as military chaplain It was there that his virtues, his abilities, and his zeal shone brightly forth. The establishment of a college of Jesuits having been designed, and a proposal for the purpose having been duly submitted to the Holy See, Poonah was thought to offer better advantages in point of locality and salubrity. This induced Bishop Hartmann to promote Fr. Sheehan to that of chaplaincy, in order to facilitate those designs. Fr. Sheehan was consulted and advised to take the preliminary steps for establishing the college in the ensuing year. It was the desire of the good father, before proceeding to Poonah, to visit the venerable tomb of St. Francis Xavier at Goa. The fatigue of this journey, and the exposure to the effects of a tropical climate, broke down his sickly constitution completely, and he arrived at Poonah much impared in health.

The public Press has become the great power of the present century. Dr. Hartmann knew the full extent of this new power, and wished to utilise it for the welfareof his mission. The press - even a portion of the Catholic press - attacked him. He must fight with the same weapons if the struggle was to be continued on equal terms. Forgetting former affronts, he proposed to O'Mealy, the editor of the Catholic Laymen, to assume the direction~~s~~ of a new Catholic periodical as an organ of the vicariate. He refused flatly. The Bishop then addressed himself to a certain Mr. Briggs, a convert, who accepted his proposition, and The Catholic Standard was founded. But unfortunately, the publication answered, for a short period of time only, he designs of his Lordship; it soon assumed quite an independent position, and began even to wage war against the Italian missionaries. The Biship was forced to abandon editor and journal to their own fate, and to start a new paper, the present Bombay Catholic Examiner, on his own responsibility.

The tableau we have now placed before our readers is a sad revelation of our Bishop's position and of the utter dereliction in which he found himself. He was abandoned even by those who ought to have been his warmest supporters. The very position of the native clergy that had remained faithful to him, could do but little in assisting him in his apostolic work. Out of the 25 indigenous priests of his clergy there were scarcely a dozen that could preach the word of God with credit to themselves.

Such were the elements, so opposed to one another, of which the mission of Bombay was formed, and out of which it was the Bishop's task to constitute a homogeneous, organic entirety. The sorely tried and saintly man considered it as above his power~~s~~. He alone of whom St. Bernardine says; Non entia creavit, creata distinxit, distincta ornavit, could call forth from such a ~~chaos~~ chaos, order, life, and harmony. The Bishop fely that his strength was failing and that his hea heart was sinking under the weight. As if to find an alleviation in his grief, he turned his eyes and his heart incessently towards his beloved

beloved Patna. His imagination and his mind were ever fertile in the elaboration of new plans proposed by him to the S. Congregation ~~of~~ for the ~~missionary~~ reorganisation of the mission; but each of them so contrived as to render his further presence in Bombay useless. Vain desires! Fertile, but inefficacious industry! For five years more was he to fight the hard battles of Catholic Unity; to drain to the dregs the bitter chalice; to feel and understand the whole import of the words of our Divine Saviour to St. Peter: "Amen, amen, I say to thee; when thou wast younger, thou didst gird thyself, and didst walk where thou wouldst. But when thou shalt be old, thou shall stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not."

But on this way of the Cross which Bishop Hartmann, that true follower of Christ, now begins to tread, shall we meet only with thorns and thistles? Are there no flowers of consolation growing? Is there no Veronica to wipe away the many tears, that colourless blood of the soul, the acidity of which begins already to corrode the brilliancy of his eyes? Is there no consoling angel to strengthen him? Yes, consolation will not be wanting; the angel of consolation shall appear, but his visits will be few. Sweet drops will fall into the bitter cup, but so very slowly, and at such rare intervals that they can be easily counted They are these consolations which God bestows in this life on those who labour for Him: more however, to inflame their courage, than to reward their exertions.

Let us gather those flowers and count the few sweet drops. On the Glorious day of the Assumption of the Blessed Virgin Mary, his Lordship found himself in the midst of his dear children at the Convent of Bombay to preside at the touching ceremonies of a first communion. Amongst the fortunate ones who, for the first time, approached the angelic banquet, were two young ladies who a few days previous had abjured the tenets of heresy.

A noble son of la belle France came to tender to the Bishop tributes of homage that were refused him by a portion of his own children. On

On the 26th of August, Contre-Admiral Le Goirant de Tromelin paid the prelate a visit, which was returned on board the frigate, "La Poursuivante," where his Lordship was received with all the honours due to his dignity.

A letter which the Administrator received from Kurrachee, a military station at the northern extremity of the vicariate,was equally well well calculated to pour balsam on his wounded heart, for it informed him how promising for the glory of Godand for the honour of the Catholic faith, was the condition of this congregation.

Welcome also were the news that came from Patna. On the 22nd September the imposing ceremony attending the blessing of the Bankipore Convent chapel, had taken place. It was performed by the Very Rev. Fr. Lawrence, the superior of the mission, assisted by three missionaries. It was owing to the zealous exertions of the Revd. Superior, seconded by R.S. Loughnan, Esq., Judge of Patna, and the liberality of the Protestants, that the building was undertaken and brought to completion. This act of generosity on the part of these kind-hearted gentlemen reminded the poor Catholics of Patna, of the time,(some 70 years ago,) when the small but beautiful Cathedral in the middle of the city was built. The chapel of St. Joseph stands on a spot allotted by Government,through the kind assistance of the Judge, Mr. Loughnan.

I must leave the grateful task of enumerating the few consolations granted to the Bishop, and follow him again on ~~the~~ his way of the cross. Jesus, no doubt, met on His way to Calvary some Jewish priests, who had come to feast their eyes on the contemplation of His sufferings. Here also, we have the sad opportunity of beholding priests at a distance; some are drawing nearer, and two of them are already standing in very close proximity to the Bishop. We leave to Monsieur de Bussieres the unpleasant task of introducing to the reader the first of them. "Braz Fernandes," says the French count, "an Indo-portuguese, had come from the Goa seminary; and he received holy orders at the hands of Bishop Fortini, who ordained him only upon his many entreaties and solemn promises of obedience to the Vicar Apostolic. He had since then obtained

obtained his present benefice by means of simony." After this introduction, we have nothing good to expect from such a man.

Fernandes was the curate of Salvacaon, lower Mahim. On the 13th Sept. Dr. Hartmann held a pastoral visitation in this parish and found in the books of accounts, gross irregularities that could not have been commited without the cognizance, countenance~~s~~, and connivance of the parish priest. The Bishop refrained at first from resorting to the exercise of his authority, but contented himself with expressing his marked disapprobation; enforcing, at the same time, greater care and attention for the future. Hereupon the curate grew insolent, and endeavoured by every means to plot against the Vicar Apostolic. This fact was duly brought and established against the priest; and the Bishop issued forthwith a letter of suspension *a divinis*. I borrow from the Bombay Catholic Examiner, No. 10 (1850) the narration of the events which followed the suspension of Braz Fernandes.

" The Bishop directed his secretary, Rev. Fr. Ignatius, and a Goanese priest, Fr. Santos, to officiate in the church of Lower Mahim until a new vicar should be appointed. This was stated in a letter which his Lordship directed to be read on the following morning. These two Revd. gentlemen were likewise advised to engage two policemen for the night, to protect them against any assault~~s~~ which some of the refractory people might venture to commit on their persons. This advice was not ill-timed. No sooner had the news of the Padre Braz's suspension spread to his friends, then a mob forced entrance into the church, accosting the two Rev. gentlemen in the most shocking language, and they would probably have expelled them at that hour of the night, had not the policemen them from the fury of the cabal.... When Padre Braz desired Fr. Ignatius to have the suspension explained to him, as it was written in Latin, the latter informed him that he (the suspended vicar) was ordered to surrender all that belonged to the church and vestry to him..... The keys of the church were concealed by the clerk, probably under the advice of the suspended priest. In fact the occurrences which took place tend to convice us that every means had been previously contrived, to present

present the gage of defiance to the Bishop's order both by the suspended priest and his refractory party. The next morning, Fr. Ignatius entreated the people who were present and the suspended vicar, to deliver over the keys, to obey the Bishop, and open the church which had been closed the evening previous, that the large majority of the people might not be deprived of the divine service on a holy day, it being All Saints' day. But finding it impossible to bring them to reason, Fr. Ignatius was about to quit the parochial house in which he had spent the whole of the night, to report to the Bishop the occurrences of the preceding evening, when another mob entered the house. It was composed of a few parishioners of that church and a few belonging to that of Mazagon; all evidently the friends of the suspended vicar. They were armed with sticks, to threaten the Rev. gentlemen; but on seeing that their threats did not frighten them, they began to bandy abuses on them; till at length they forcibly drove them away, detaining their kit, etc. obliging the Rev. Nicolas dos Santos to return even without his hat.

Perceiving their pertinacity and the bold front which a faction composed of 210 men in a parish numbering 3,200 souls, had offered to the Bishop, His Lordship thought advisable to consult the Advocate General on the matter. Mr. Lemessurier having entered into details, acknowledged the rights of the Bishop, and advised the senior magistrate of Police to grant the Bishop every assistance to enable him to take possession of the church. Accordingly the Bishop, accompanied by a body of the police, and the Rev. Fr. Ignatius and Santos repaired to Mahim. They reached there at dusk; which induced the Bishop to delay the opening of the church till next morning. The night was spent in the open air amidst the noise of the men. Next morning the Bishop gave orders to force open the doors of the church, but was thwarted by refractory Catholics who fenced the door. The Bishop was opposed in the exercise of his rights; and when he besought the constable~~s~~ to remove the people, was answered that he could not receive orders from him. It pains us to think that the police should have acted so poor a figure in the affair. .....While the Bishop was at the yard, a lawyer approached him, saying that the people were

were resolved upon transferring the church tothe Archbishop of Goa. His Lordship remonstrated, declaring himself to be the sole bishop to whom jurisdiction over the church had been granted. The Bishop left for S. Michael (Upper Mahim),there to celebrate mass. On his leaving, the lawyer, in conjunction with the suspended vicar's party, commenced the *grand ceremony* of taking votes; which amounted to 210 only, all of course for the defunct Archbishop. This over, they opened the church, and induced a schismatic priest, who officiated for the morning.

"We may here remark that neither the parishioners nor the lawyer had any authority to transfer the church to the so-called jurisdiction of the defunct Archbishop of Goa, in Bombay, without the previous sanction of Government, nor had Padre Soares,the head of the schismatic party, the least warrant to receive the church under what he fancied to be his jurisdiction, conferred on him by the Queen of Portugal, and his master- the late Archbishop of Goa. The Vicar Apostolic is considered to be the sole ecclesiastical ordinary in Bombay. His jurisdiction is derived from the only supreme ecclesiastical authority in the Church, and is acknowledged by the Government.

" But viewing the subject in a Catholic light. The whole Congregation at Mahim, and more especially that of the church of N.S. Salvacaon, is well aware of the determination of the Holy See respecting the question of spiritual jurisdiction in British dominions. It has been repeatedly declared by the Holy See that the spiritual government of the church *without* the Portuguese dominions, had been wholly withdrawn from the Archbishop of Goa and entrusted to Vicars Apostolic......

"We have been given to know that this priest (the suspended vicar), in spite of his suspension, is officiating as vicar, and celebrating mass daily; that a *conciliabulum* held by three divines of Salsette, and presided over by the so-called Vicar General of the North(Soares) have removed the suspension, and reinstated him in the office of a vicar."

The Schismatic portion of Salvacaon addressed themselves to Government whose answer, dated January 18th 1851, was to the effect, that it could not acknowledge that the jurisdiction over the church and Parish of N.S.

N.S. de Salvacaon of Mahim is vested for the present inany other person than Bishop Hartmann. They determined then to institute a suit in the Supereme Court, but this suit was rejected, the 13th June 1851, after occupying the court four days; and notwithstanding all this, the Church remained in the power of Braz Fernandes, i.e. of the minority of the parish.

This unhappy man fell not alone; three clergymen, attached to the same church, followed him in his fall; and all this in the face of the majority of the parishioners, who had protested against such a state of affairs in a petition to which there were 500 signatures.

Two other parishes began to waver. Their respective pastors, Jose de Mello and Gabriel d'Oliveira, expressed their intentions and their hopes of completing the work of schism amongst their flocks within eight days.

Oliveira, the other priest, whom we now meet in such close proximity with Braz Feraandes, was the curate of the parish of Our Lady of the Rosary at Mazagon, and the intimate friend of Fernandes. The deeds of his compeer had filled him with an ardent desire to imitate him. He himself wished to give proofs of his personal courage in this strife against his ecclesiastical superior, and he believed he had now found the desired opportunity. As early as 1845, a committee had been constituted in his parish which, in imitation of the crown of Portugal, had decreed that no communication from Rome or the Vicar Apostolic could be published without its placet. Now his Lordship had forwarded to Padre Oliveira to be read to the people, a circular announcing the jubilee of this year. In this circular the duty of obedience to the Holy See was strongly inculcated. This pastor, so basely obedient to the wretched committee, refused to comply with the order of the Bishop and informed him simply that the committee had refused its placet to the publication of his circular. This was not the worst. One evening, at a late hour, Oliveira, in a state of semi-intoxication, and accompanied by a comrade, a kindred spirit, under pretence of

of urgent business, repaired to the Bishop, to whom every one had acces at any time of the day or of the night. They obtained immediate audience and they availed themselves of the goodness of the prelate to heap on him the most abusive terms and reproaches.

The Bishop, at the same time, suffered much through the want of co-operations in the essential work of the Christian education of the young portion of his flock. The community of the convent had been reduced to two sisters only. Impaired health obliged even one of these to leave Bombay. The remaining one could not, of course, be left alone. His Lordship had in vain addressed himself to Dublin to obtain a reinforcement. In this distress, he happily found in the Vicar Apostolic of Agra - who consented to spare four of his nuns in his favour an opportune assistance. These four religious ladies, members of the "Congregation of Jesus and Mary", arrived atBombay, and took possession of the convent. Two of them were from Ireland. The Institute of "Jesus and Mary" was established at Lyons, not many years ago, with the approbation and under the patronage of the Archbishop, Cardinal de Bonald. Its branches have spread throughout France, and have been introduced into other countries, by their respective bishops. It was approved of by the present Pontiff under date of the 21st December, 1847. The nuns of "Jesus and Mary" live in congregations under the rules laid down by by St.Augustine, to which they have added others, common and particular It is the aim of this institute to impart education to children, according to their social position. For that purpose they have what are called *pensionnats*, in which they bring up young ladies as boarders and give them religious, literary, social, and domestic instructions. They have a separate house, called *Providence*, where children of poor parents are received and instructed in a manner becoming the sphere in which they were born.

The joy which the Bishop, experienced at this timely arrival was soon followed by a deep affliction. The good Fr. Sheehan, chaplain of Poonah died in the arms of his Lordship. We have already seen how this worthy

worthy missionary had arrived at this station with very impaired health He had been extremely anxious to perform divine service in the new church of the station, which, however, had not yet arrived at such a state of completion as to be fit for the purpose. The hospitals, too, being at a great distance from his residence, he used to visit them on horseback. He was anxious to render the jubilee available to his flock; and, by his exhortation, hundreds approached the confessional. On the 8th of December, for the first time, he celebrated mass in the new church, which was still in a very damp state; and the windows not havin yet been glazed, a strong current of air injured his frame so much, as to confine him to his bed immediately. He applied for the services of a clergyman during his ~~absence~~ illness. Dr. Hartmann being anxious to visit Poonah, proceeded himself to that station. On the 15th December the doctor informed his Lordship of the immanent danger in which the good father lay. Dr. Sheehan received the news of his approaching death with calmness and composure, as if it concerned him not. He received the last sacraments, and expired on the 18th without agony, and in full possession of his senses. His death was deeply lamented, for it left a blank difficult to be filled. Odious imputations added to the grief of the Bishop an intolerable bitterness. He was accused of having provoked his premature death by forcing the good father to celebrate mass in the unfinished church. The superior of the province to which the deceased belonged, and who must have been well informed of all circumstances relating to this lamentable loss, directed to the Bishop the following letter, which is in itself a sufficient refutation of the dark [illegible] insinuations directed against his Lordship.

" My ~~dear~~ Lord,

" The last Indian Mail brought me the favour of your Lordship's letter, dated Poonah, 2nd January, conveying the melancholy intelligence of the death of my lamented friend and brother in religion Fr. Sheehan. His friends here were not entirely unprepared for the sad event. The previous mail had brought intelligence of his illness, and

and though they clung to fallacious hopes, yet we were haunted with fears, which have proved to have been too well founded. Accept, my Lord, the expression of our sincere and lively gratitude for your paternal care exercised towards the deceased. I thank you on my own part for your charity in the hour of need towards a dear and cherished friend. I thank you on the part of this Vice-province of our Society for your attention towards our estimable and valued member. Heaven, my Lord, will know how to reward your charity.... How truly mysterious, my Lord, are the designs of Divine Providence! Who shall explain the object of the Creator in cutting off that zealous missioner at the opening of ~~a~~ so glorious a career as that which seemed to lie before him! May we not hope that the sacrifice of his valuable life will be accepted above, to procure future prosperity to that mission which deplores his loss.... For the confidence which your Lordship reposes in our body we are truly satisfied. We lay no claim to precedence, but are prepared to take a part in the cultivation of the vicariate of Bombay. Until of late, the affairs of that vicariate appeared to us at this distance involved in impenetrable mysteries. A few numbers of the "Examiner" and other Roman Catholic periodicals have removed the veil, and shown us that the flock is divided into clearly defined parties. Parties in the church of God! Alas! my Lord, are not the enemies of the Church sufficiently numerous, that her children should raise their hands against each other? And are not the votaries of party self-condemned as having no part with the God of Charity? By this shall all men know that you are my disciple, if you have love for one another" Will the eternal Judge attend to the distinction of Irish, or Indian or Italian? If abuses exist, let them be corrected by legitimate authority, and with that discretion taught by the Redeemer;- in clearing away the tares, let care be taken that the good germ be not uprooted. No, let those who labour on the ill-fated soil of India, where the power of darkness rules so widely - let them, I say, cheer each other on. Their united efforts will still be insufficient and much must remain undone.

"Pardon me, my Lord, for having indulged in a train of painful thought

thought suggested by the account from that vicariate so wisely administered at present by you. Your views appear to me those directed by the spirit of God. May the Divine benediction support you and bring them to to due effect. Accept, my Lord, the assurance, etc.

John Curtis, S.J.

Provincial of the Jesuits in Ireland".

Another grief for the Bishop, one of the consequences which the death of Fr. Sheehan inflicted on the vicariate, followed soon. The sorrowful ceremonies of his funeral were scarcely completed, and the Bishop was kneeling at the foot of the altar, performing his private devotions, when an ex-soldier whose name (Kelly) shows that he, also, was an unworthy son of Ireland, approached the prelate, and without further preliminaries roughly requested him to recall one of the Irish priests to Poonah, from whence his intrigues had removed him. Such a request at such a moment, in such a place, in such a manner, was certainly an unheard of thing. The meek Bishop, however, replied with admirable forebearance that he was entirely disposed to do so, provided the furure college should suffer nothing by this recall.- "Will you or will you not give us this priest?" insolently interrupted the ruffian. The Bishop answered with undeminished patience, by promising to appoint the Irish priest to Poonah, until the arrival of the Jesuit Fathers.

The Administrator Apostolic gave, indeed, on this occasion a manifest proof of his ardent desire of seeing unity and concord reestablished in the mission; and that national prejudices, personal consideration, and resentment of affronts like that which he had just received, could never be the motives that controlled his acts.

His Lordship remained in Poonah to the end of the Jubilee. Here he displayed from the pulpit, in the confessional, in the hospitals, the same zeal that had marked his apostolic activity in the city of Bombay on the occasion of the same salutary epoch, nor must it be forgotten, that the faithful for whose spiritual welfare he worked so strenuously belonged chiefly to the Irish nation. And how did the Catholic Standard

Standard, their pretended organ, appreciate the apostolical exertions of the Bishop? By insulting him. In its number of the 25th December, in an article teeming with perfidious insinuations, the journal complained that many Irish nobilities had been removed from Bombay; "Dr. Whelan," said the journal, "is gone; Dr. Kyan (a former missionary in Bombay) is gone; the nuns are gone; and the last, Dr. Sheehan, he is gone too." From the above, one would have inferred that the Italian friars with Dr. Hartmann at their head, had conspired ~~at~~ to the removal of all these persons And yet all were aware that Dr. Whelan had been recalled by the Holy See. Dr. Kyan was ordered back by the Provincial of his order in Ireland. There had remained two nuns only; and one of them was obliged on account of ill-health to leave Bombay, and her one sister-religious could not be left behind alone. God Himself had recalled good Fr. Sheehan.

One cannot, after this painful examination of sad events, be surprised if the soul of the Bishop was often overpowered by bitterness. Christmas day of this year was far from being a merry one for Dr. Hartmann. I found in his Latin journal, under date of this day, the woful exclamation *Deus, Deus meus, in qualia me venire permisisti tempora!* (My God, my God! upon what evil days hast Thou suffered me to fall!) He, the model of obedience, trembled now at the prospect of his being possibly appointed the permanent Vicar Apostolic of Bombay; and the following sad utterance, sounding like the "*Quare me dereliquisti*" of Calvary, escaped his lips:
~~Talis nominatio Satis deflere haud possum, me unquam ad nominationem pro~~
Talis nominatio brevi corpus in sepulchrum, et animam in infernum ageret. Satis deflere haud possum, me unquam ad nominationem pro patna consensisse.
(Such an appointment would in a short time drive my body to the grave and my soul to hell. I can never sufficiently deplore my having consented to the nomination for Patna.) Ah; the cross must have been indeed heavy when it forced from his breast such a distressing exclamation!

His position was indeed cruel. He was abandoned by all; and exposed alone to the shafts of all. He could have said with Farinata:-

> Io fui solo cola dove soffierto
> Fu per ciascun di torre via Firenza
> Colui che I difesi a viso aperto.   Inf. Canto. X

God alone was his support, and in Him alone he sought courage and fortitude. Like the traveller, who in the depth of the desert, when the sky appeared lurid and heavy at the approach of the simoom, throws himself flat to the ground, our Bishop prostrated himself before the image of the Crucified, waiting for the end of the storm that raged against him. Every circumstance, alas! reminded him that he was a disciple of the Crucified. In the history of the Passion of Our Lord, we meet Asiatics and Europeans the Jews and the Romans, priests and lawyers, soldiers and the mob. The very same elements are astir in this recital of the sufferings of our Bishop.

But all this was only a beginning. Divine Providence had still many other trials in store for this vessel of election. " I will show him how great things he must suffer for my name's sake." Those trials were the way through which God had decreed to lead His servant to so saintly a death as that of which I have been the witness, to my endless comfort, but no less to my life-long desolation.

1851.

"What is sorrow? 'Tis a boundless sea.
And what is joy?
A little pearl in that deep Ocean's bed."

Sir John Bowring.

I am glad to repeat it here,- the facts of a few Irish individuals giving vent to their ill-feelings against Bishop Hartmann, were isolated. Thanks to God, there remain only two such facts to be noted. It cannot be denied that many petitions asking for English Catholic chaplains, were addressed by Irish soldiers to the administrator, who was utterly unable to comply with them. Nobody can impute this to them as a crime, for their wishes were quite natural. There were, however, other soldiers belonging to the same nation, who on many occasions expressed their full satisfaction with the spiritual assistance which Italian chaplains tendered to them. If there were among the brave sons of the Green Island, men who entertained evil dispositions towards their Bishop, they were the victims of misrepresentations; they were hoodwinked by a few intriguers. As soon as they were better in-

informed, they began to esteem and venerate the Bishop. Mr. Briggs, whose name has already been mentioned, and who was at the same time staying at Poonah, continued his hostilities against Br. Hartmann. He endeavoured to induce two sergeants to sign an address to the Holy See, petitioning for a British Bishop. The beginning of the address ran as follows:-"We the undersigned Catholics of the Bombay Presidency, prostrate ourselves at the feet of our Holy Father Pope Pius IX, and humbly implore his Holiness to send us a British Bishop, with a British Clergy, to attend to our spiritual necessities, remove all scandals, and raise our holy Religion from the degraded state to which it has been reduced in this vicariate." But it may be asked, had the very men who spoke so loudly of scandals, in no way caused a portion of them?

There was stationed at Poonah, a British regiment, the commanding officer of which seems to have been a Catholic, and which mustered about 700 Catholic soldiers. Many among them had already signed the address; the rest were prepared to do so. Those brave soldiers so fond of their country, and of all belonging to it, believed in perfect good faith all the calumnies spread against the Bishop, and especially that which accused him of having expelled the Irish nuns. It happened then, that one of the sergeants above mentioned, entertained some doubts as to the propriety of signing the address, and before doing so, he thought proper to take the advice of his commanding officer. But how great was his surprise to learn from him that he was not only ignorant of such an address, but that all the complaints therein contained were groundless. The honest sergeant instantly tore tore the petition to pieces.

We have now to take notice of a most extraordinary and painful fact well calculated to give us an idea of the position of the Bishop at Poonah where he continued to perform the functions of a mere military chaplain.

On January 4th, while the Bishop was sitting in his confessional,

confessional, the man whose rough proceedings we have already witnesse (Kelly) entered the church holding a paper in his hands and directed his steps towards the prelate; though not to confess his sins, but to accuse the Bishop of sin. The paper he held contained a protestation against an article that had made its appearance in the Bombay Catholic Examiner, strongly worded, it is true, but nothing more than a just vindication of the foul calumnies spread against the Vicar Apostolic. This individual, it seemed, had chosen the church as a favourite theatre for his uncatholic behaviour. The approach of this man reminds us of the passage of St. MATTH. XXII. 15. I quote here the Latin portion of the journal of his Lordship in which he himself describes this new scene.

" On January 4th, I was sitting in the confessional at St. Patrick's Church, when P. Kelly came to me holding in his hand a protest against an article published by the Examiner. In an insolent manner he reproached me with not having as yet sent to Poonah the Irish priest he had asked for. The want of priests had hindered me from doing so, and obliged me to act myself as a military chaplain in Poonah. Kelly shewed himself much irritated at my remarks. He declared to me (and he was backed by another man in this declaration) that the work of building the church would remain interrupted and all subscriptions stopped until the arrival of the Irish priest; and that the appointment of any Italian chaplain would be absolutely rejected. He then again cast in my teeth the accusation that I was a persecutor of the Irish Catholics of my flock. I replied to him by directing his attention to the circumstance~~s~~ of my absence from Bombay when the Bombay Examiner published the article in question and assured him that I had expressed my disapprobation of it, with the order to mention this in its next number, though this article contained but a temperate refutation of another published by the Standard, of a more insulting nature. I proceeded then, to show him how insolent and injurious was the opposition they made against a bishop who condescended to live and to do the work

work of a simple missioner amongst them. Lastly, I reminded him that bishops had been appointed to govern the Church and not to be governed by laymen, and that I was ready, if necessary, to die for this end Seeing that Kelly would not listen to my reasons, suiting the action to the word, I fell on my knees, in the presence of some soldiers, and entreated him to behead me. Kelly retired in silence.

Two Characteristic features mark the events of this year; apostolical journeys, and the publication of the celebrated allocution of Pius IX, of the 17th February of the sme year, 1851. I shall touch upon them in their chronological order.

The Bishop started, on the 22nd of January, from Poonah to visit Ahmadnuggar, another station of the South, and to bless there the first stone of a new Church. A correspondent of the Bombay Catholic Examiner has left the following account ofthis pastoral visit.

"The Catholic inhabitants of the station were filled with joy on beholding, for the first time since their arrival in India, the pressence of a Catholic Bishop amongst them. On January 28th, his Lordship administered the holy sacrament of Confirmation to about forty or fifty persons, all Europeans, or their immediate decendants. Immediately after the gospel, his Lordship ascended the throne which was temporarily prepared, and delivered a beautiful and impressive discourse in which he explained the nature, efficacy, and necessity of the sacrament of Confirmation 'especially in these evil days when faith and morals are exposed to so many and so violent temptations.' He illustrated his arguments by a very happy and appropriate allusion to the facts recorded in the 2nd Chapter of the Acts of the apostles, where the effect produced by the spirit of God in the lives of the first disciples are so faithfully described. 'After the ascension of Jesus', his Lordship continued, 'the disciples went back pensive to Jerusalem, where they remained in pious solitude expecting the promised gift from Heaven: no sooner did this extraordinary event take place, then the apostles came out from the house where they had been

been shut up for fear of the Jews; no longer cowardly pusillanimous men who feared even in the midst of security. They no longer dreaded the fury of their persecutors. They now despised death in all its most appalling shapes. They who but a little before trembled at their own shadows, now stand forth unappalled before assembled thousands. Astonishing and wonderful, as the effects produced by the spirit of God in the conduct and lives of the primitive Christians may appear in our eyes, yet the same effects are produced even this very day by the infusion of the Seven Gifts of the Holy Ghost into the Souls of those, who, with the proper and necessary dispositions, receive the sacrament of Confirmation. The apostacy of some, and the weakness and vacillation of faith in many who call themselves Catholics, are mainly to be attributed to their neglect of this sacrament. We are made Christians it is true, by the grace of baptism: but we are weak and imperfect Christians till strengthened by the enlivening and vivifying grace of the Holy Ghost in the sacrament of Confirmation. All Christians stand in need of the divine assistance, but we in particular require it, who live in an age and in a country where we are surrounded by infidels, schismatics and heretics of every denomination; where our faith and morals are in continual danger by the reading of bad, infidel, and irreligious books with which the Regimental Libraries are infested, and which are daily circulated amongst us by the emissaries of Satan and teachers of error.'

" On Wednesday the 29th, the Bishop made his pastoral visitation and preached on the occasion a long and impressive sermon which occupied his Lordship upwards an hour in delivery. In the course of his sermon which was listened to with no less silence than attention he adverted to several useful and important subjects. He first adverted to the want of a decent and suitable place of worship at this station, and the necessity and importance of all cordially co-operating and persevering in their laudable exertions till the new church be completed. His Lordship pointed out the rich rewards laid up in Heaven for

for all those who contribute ever so little towards the erection of a temple to the living God; on the testamony of Our Lord Himself, who declares in the Gospel that the poor widow who could afford but two mites to the temple of Jerusalem, gave more than all the rest. The next subject to which attention was directed in his Lordship's addres was the education of children, in which he reminded parents and guardians of the sacred duty they owe to their tender off-spring~~s~~ to have them well trained up in well grounded habits of virtue and piety, and attachment to that faith and religion for which their ancestors endur-ed three centuries of persecution, the like of which no nation ever suffered even at the hands of the most ruthless persecutors of the Christian name. In conclusion his Lordship most kindly offered all th the advantages of the Catholic orphanasylum at Bombay to the European girls of this station without expense to their parents, till our new church shall have been completed. To attempt or ~~to~~ pretend to give you anything like a correct report of his Lordship's discourse on either occasion would be a vain and ridiculous attempt. Suffice it therefore to say, that all people here have been much pleased with his Lordship's urbanity of manner, and with the kindness and courtesy with which he received all, both officers and men, who came to see him during his visitation of this station."

After having returned to Bombay to prepare his Lenten Pastoral of this year, the subject of which was UNITY founded on HUMILITY and CHARITY, he retraced his steps towards Poonah whither the Irish priest who had been so imperiously requested, had been sent. This priest was the living evidence of Dr. Hartmann's forebearance. His Lordship made Poonah the starting point of a wearisome, long, apostolic visitation to the Southern parts of his Vicariate. The following letter addressed to a friend by the apostolic traveller contains accounts of this peregrination:-

Belgaum, March 10th, 1851.

" I left Poonah on my pastoral visitation on the 18th February,

February, with two carts and a servant. The next day I suffered greatly under a violent attack of dysentery from morning to evening. The third day, at noon, we were looking for some tree, but in vain; neithe tree nor house wasto be seen, under which to protect ourselves from the burning sun. I ordered the carters to cross the field, where we perceived a large tree and two Hindoo houses. But the men would not allow us to approach them, urging as a pretext that their corn, which had just been cut,would suffer if removed even for a moment. We promised to pay all damages, but they were so peevish and excited that I thought it better, unwell as I was, to return to the high road. Soon after we beheld another smaller tree on a road leading to a village, where we remained for a couple of hours.

" At 11 O'clock A.M. of the 21st, I reached Sattara, where I met with utmost kindness from Mr. and Mrs. Coxon. Mrs Caxon, who is the daughter of the present Governor of Ceylon, received Confirmation. The Goanese priest who promised Mr. Caxon to call upon me, was invisable. I felt the heat much, and the position and aspect,&c., of Sattara, leave no room to doubt that in April and May, the heat must be excessive. The Fort is on a high rock or hill and seems to be impregnable.

" On the 23rd, being quite recovered from illness and the fatigues of the previous journey, I set out for Kolapoor, a distance of about 80 miles; the roads were miserable for the first and second days. Mr. Caxon was so extremely kind as to allow me the use of his spring cart and indeed a very comfortable one it was, in which his good lady stored a good provision of Soda water and other cooling draughts. Next day, I lost all appetite, but felt a great thirst, when I began to appreciate Mrs. Caxon's kind supply. I was without a servant, because the one I had brought from Poonah (a Christian) left me just when I arrived at Sattara, without giving previous notice, or assigning any other cause for so doing, then a fear of returning from Kalapoor through the jungle I could not procure another till I arrived at Kolapoor; but being entirely deprived of appetite, I did not much require a servant.

servant. Besides the two sepoys and horsemen, the people of all villages I had occasion to pass through, were kind enough to offer their services. It is true I was strongly recommended to them by Mr. Caxon.

" I arrived at Kolapoor on the 30th at 2 o'clock p.m. very exhausted but not unwell. Through the care of the Rev. Fr. deSouza I had Capt. Clarke's second bungalow to lodge in - the poor chaplain had hardly room for himself. There is only one European company now stationed at Belgaum, and they are to be relieved by a native detachment, the barracks having been condemned. There is on the other side of the city, a small congregation - about 30 souls - all Goanese, acknowledging the jurisdiction of the Vicar Apostolic. Kolarpoor is well supplied with large tanks and a small river. It is said that human sacrifices were n not uncommon here, and that the Raja killed a young girl once a year as an offering. Since the introduction of the British laws, a stop has been put to such practices; but he still performs his sacrifices in a mystical form; giving to the girl his sword, making her cut a fruit into two pieces, the act being accompanied by peculiar rites,etc., I have been told that formerly the city used to be invaded by robbers living in the jungle, who did much harm to travellers; that were in the habit of arraying themselves and killing innocent people in cold blood. These hilly hordes are now quiet and live on the fruits of their manual labour. The city possesses in itself nothing remarkable. At a considerable distance is the fort, situated on a hill of several miles in dimension, able to support a considerable army with the produce of its own soil.

" Captain Graham, the political superintendent, who had been previously advised by Mr. Coxon, arranged about my journey to Nepanee, about 50 miles from Belgaum. On Sunday the 2nd inst. I confirmed about 16 persons. A misunderstanding occurred here. Captain Graham being under the impression that I had a spring cart and needed only a second cart and bullocks for my baggage, sent me these and two horsemen. We had advanced a distace of 4 miles. The mistake was discovered when it was too late, and being unable to waitlonger, for I wished to be on Tuesday

Tuesday evening at Belgaum, I squeezed myself into the cart along with my luggage. I was not at all comfortable, for I could neither lie down nor sit upright. Notwithstanding I made myself happy, meditating on the holy Martyrs, on prisons, and the journeyings of St. Paul and St. Francis Xavier. At Sunset I tried to get down and walk; but the horsemen would not allow me either to ~~a~~ walk or to get back into the cart. They insisted on my accepting of a horse. I reached Gogal at 8 o'clock at night and through the recommendation of Capt. Graham met with a very good reception. The first thing I called for, was a riding horse to Nepanee, for which I promised to pay; but Khoolan Rhoskan Bahadoor, whom I did not see, it being late, ordered his bearers to take me to Nepanee in a palanquin. At Nepanee I experienced the ~~sas~~ same kindness. No sooner did I arrive then I was waited upon by the tutor of the young Raja who offered me his services. I stayed there till evening, when all the prin- principal officers of the Raja called upon me and ~~stat~~ stayed with me till I took my departure. A palanquin and a set of bearers were placed at my disposal, and I travelled for about 10 miles to where Capt. Graha carriage was in readiness awaiting my arrival. About six miles off Belgaum, I was met by Rev. Fr. Morris, and we both proceeded to Belgaum where I experienced a most cordial reception. The day following, Ash Wednesday, I was solemnly greeted in the temporary chapel and performed the ceremonies of that day. The chapel is greatly enlarged, being now 80 feet by 46, with two rows of pillars. It was formerly a miserable building, approaching more to an obscure dungeon. Through the care of Major Creagh it was afterwards much improved; and it was quite a new building. The Rev. Fr. Morris has not only improved the chaplain's hou house, but is building a school with separate rooms for boys and girls.

" The Christians, is one quarter of the town, about 50 in number with a chapel, having joined the jurisdiction of the Vicar Apostolic. The Madras Christians, to the number of 70 or 80, mostly adults have been for some time under instruction: several have been married who lived hitherto in concubine age. Strong measures are being taken, all

all of which I have sanctioned, and by which it is to be hoped those public scandals will altogether cease. I used to go every day to the church, and put questions in Hindustanee (the language commonly spoken by the Madrassees) on the various and most important Christian truths, which the able catechist, a blind man, repeated in the Madrassee language.

"Onmy arrival I heard of a Catholic soldier sentenced to death for the murder of another soldier. The criminal though convicted and condemned was obstinate; denied his guilt, and attempted self-destruction, to prevent which, his legs were put into the stocks and his hands tied. A Protestant missionary obtained access to him, though he was daily attended by Fr. Morris. The minister gave him a bible and a few tracts and proclaimed throughout the station (if report speaks true) that the prisoner had become a Protestant! The Rev. Fr. Morris meeting the minister on the road, advised him not to interfere with the prisoner. He afterwards called upon the prisoner, who informed him of the visit th the minister had paid him unsolicited; and protested he would die a Catholic; a declaration which he gave in writing before two witnesses. The morning before the execution I went to him. After many difficulties I brought him to a public confession of his guilt. He burst into tears when he acknowledged it; became tranquilized was immediately released from the stocks, and was only handcuffed so that he could stand or sit. Then he prepared himself for sacramental confession. Fr. Morris and I attended him by turns, and were much edified by his dispositions. He received Communion at 3 o'clock A.M. on the 8th and begging permissio on the scaffold, to speak, acknowledged his crime, before the crowd, begged pardon for the scandal and commended his soul into the hands of God.

" We have been the whole of last week very busy hearing confessions. Fr. Morris had not a moments rest. On the 8th, I solemnly baptised six Hindoo adults, and to-day I gave Confirmation to 232 persons, of whom 200 were adults. To-day I proceed to Dharwar, two days journey. But

But Mr. Gonsalves, a man of unbounded kindness and highly respected by all, so arranged as to enable me to reach Dharwar in 12 hours, and to be back again at Belgaum on Wednesday, in order to reach Vingorla in time for the steamer."

We borrowed from the Bombay Examiner the following incidents which complete this description of his Lordship's journey in the Deccan:-

"On the evening of the 16th March, he started for Dharwar and reached there on the morning of the 19th. The Rev. Mr. Cherubino Barretto shewed the Bishop extreme kindness and attention, for which his Lordship feels deeply indebted to him. The first day was spent in gathering ~~info~~ information, in receiving and repaying the usual compliments consequent on such visits, and in preaching and hearing confessions. The Catholic soldiers, all Madras Christians, with their families,and a few others, constituting the whole congregation of Dharwar, 300 in round numbers, attended the church three times during the two days. On the 18th his Lordship administered Holy Communion to 56 and Confirmation to 66 persa On the 19th, while at Belgaum, he administered after Mass, the sacrament of Confirmation to ten sick persons in hospital. On this day, the native Christians having been summoned to the chapel, a few suitable rules were read and explained, and exhortations addressed to them, which the clerk repeated in the Tamul language. In the evening the members of the confraternity waited on his Lordship to bid him farewell and seek his blessing. They would not suffer his Lordship's travelling expenses to Vingorla to be defrayed by anyone else but the soldiers. His Lordship travelled in company with Captain Gordon, who had the misfortune of losing his little daughter on the road. The child was confirmed and buried by his Lordship at Ram-ghaut. On reaching Vingorla his lordship heard of a dying soldier, and hastened to the man, found him at the last gasp. He assisted him in making a short act of contrition and confession and afterwards anointed him. The next day the man having died, the Bishop performed the funeral ceremonies. Here he heard the confessions of several, and on the following day celebrated mass in a tent, gave com-

Communion and Confirmation to 16 persons, and on the arrival of the steamer from Colombo, embarked for Bombay, where he landed on the evening of the 29th March, under a salute of 15 guns."

At his return, the Bishop learned to his great amazement that he, ~~his~~ his secretary, and some of the parishioners of the church of Mahim, were made parties to an equity suit then pending in the Supreme Court of Judicature at Bombay. Heaven knows what illegal act the Bishop was guilty of that these litigants of lower Mahim should sue him! They were people that shewed no respect either to Ecclesiastical or Civil authority Why have recourse to Government at all, if they ~~are~~ were not prepared or willing to submit to its decisions?

To reward his servant for so many fatigues and such great sorrow, God had some consolations in store for him. Seven new missioners of his order had just arrived from Europe. Three of them were destined for the Patna mission, the rest for Bombay. Among the former was the Revd. Fr. Athanasius Zuber, who was afterwards the successor and predecessor of Dr. Hartmann in Patna. To this may be added a congratulatory letter from Rome, expressing full satisfaction with the administration of the Bishop; a consolation, it is true, but not devoid of pangs, for he felt that such approbation would by no means promote his early return to his endeared mission: He rejoiced also in beholding the favourable dispositions of Government towards the Catholics of the Presidency, and he felt it his duty to testify his gratitude in a letter which he published

"I have once more," says he; "to express publicly my gratitude to Government. By sanctioning the allowance of soldiers' children in the Orphanage to be drawn directly in Bombay, instead of by their parents; by granting me a free passage in the Company's steamers, and a recommendation to the local authorities; together with the munificent present of 2,000/- rupees for the Ahmednugger chapel; and by many other favours which I need not here recapitulate,- all however, conferred during my absence - Government have shown themselves to be the friends of the Catholic cause."

I have entered on the sweet task of enumerating his Lordship's few

few consolations. Let me continue. The task is pleasing though short.

The Administrator Apostolic received an address of condolence and brotherly sympathy from the majority of the Vicars Apostolic of India, who were anxious to manifest to their much-tried colleague the share they took in his afflictions, and more especially to express the regret they felt at seeing a so-called Catholic journal embitter the British Catholic population of Bombay against their lawful pastor. Such an~~addr~~ address was indeed, soothing balsam to Dr. Hartmann; the more sweet and appreciated, as the source from which it originated was higher. One of the greatest afflictions of the saintly man Job was the absence of comfort on the part of his surly friends, who so roughly denied him every consolation. The Saviour Himself seemed to have longed after the kind of consolation, for the Church places on His lips these words of Royal David: "And I looked for one that would grieve together with me, but there was none; and for one that would comfort me, and I found none."

This great consolation granted to the Bishop by his illustrious colleagues may be compared to the palm tree of the oasis which invites the jaded traveller to sweet shady rest. But if this shelter is welcome to the pilgrim, no less pleasing and welcome is every little green ~~spt~~ spot or simple flower to his weary sight. Not unlike this fresh green spot and little flower was another consolation then proffered to the Bishop. It was tendered by children; and are not children flowers in this dreary and yet busy path of life"

On the warm cheek of youth smiles and roses are blended." After the return of his Lordship to his residence, one of his first steps was to visit his beloved children of the Orphanage, He found the little ones so cheerful and gay, that he was more tha ever impressed with the necessity of such an establishment, where the forlorn child finds not only an asylum to protect it from the caprices of this world, but experiences the fond caresses of a mother. As soon as the children saw the Bishop, their countenances brightened up, and one among them addressed his Lordship in a touching address.

Nor must I omit the following quotation from a letter of a gallant

gallant British officer to the Bishop:- "I do hope and trust, my respected Bishop, that your trials and afflictions, which since your arrival in Bombay have been so numerous and grievous, are now nearly at an end. That they will altogether cease immediately, no one who knows anything of the previous history of this vicariate, will expect; but we may reasonably hope that they will be fewer and less painful to bear. For this I often pray, and that it would please the Almighty to restore peace and unity to this divided and disheartening mission.

"I am very glad to hear that your Lordship has such good reason for being pleased with the nuns who have been sent to you by the good Bishop of Agra. He must have felt that he was making a great sacrifice in parting with so many accomplished and excellent ladies; but he will have his reward; and even in this life it will be a sweet consolation to hear of the great good they are effecting in Bombay. That the blessing of God will attend their efforts I believe there can be no doubt, for under proper management, nuns always succeed and the lamentations raised by the nuns of Darjeeling, when your Lordship was leaving them to come round here, and which penetrated even to this retired corner, are an efficient gurantee, that those who are now under your immediate care will have every advantage afforded them which circumstances will permit."

Though less stormy than the preceding, the present year was accompan-ied by a continual trin of conflicts and collisions. I shall enumerate the chief amongst them.

The church of Salvacaon was still in the power of Braz Fernandes; the property of the mission, since the demise of Dr. Fortini, in the hands of the Supreme Court; a petition of Dr. Whelan and another of Dr. Hartmann in order to obtain its restitution, had cost immense sums; a relation of Dr. Fortini laid claims on the property of the latter; the Bishop had no other resources but those proffered him by the propagatia of the faith; his poverty was so excessive as to force him to sell his own horse; old debts pressed heavily upon him; he was, further, involved in a suit concerning the cathedral property; schismatics were continuing

continuing their intrigues systematically; the Madrassee portion of Belgaum had passed over to the schism, and even from Patna the news were no more of a nature to soothe his grief. In one word the position of Dr. Hartmann was exactly that of a patient, saintly Job, except that he did not " take a potsherd and scrape the corrupt matter" from his wounds but even this last painful circumstance was abundantly supplied by the continual replases which his chronic disease had in store for him. No wonder, then, if all his letters to Rome were framed in black; if sadness breathed through all their lines, and if he addressed such urgent prayers to Rome to put an end to those conflicts through some energetic measures!

The celebrated allocation "Inter novis" of the 19th February 1851, ushered the schism into a new phase of its existence. This fact, and the great part which Dr. Hartmann acted in consequence of it require further details.

On the 10th of April the Administrator Apostolic promulgated to his flock the allocution of the Holy Father, with the two letters to which the allocution alludes.

The following extract from the aforesaid allocution furnishes the reader with an epitome of the history of the schism from the appearane on the scene of Jose daSylva Tores up to the present date; and, at the same time, gives reasons of its full publication by the Delegate of the Holy See in Bombay:-

Archbishop Joseph, having, in the year 1844, proceeded to Goa did, in no way, confine himself to the limits of his duty, but endeavoured to assert the former authority of his predecessors, even in places committed to the care of the Vicars Apostolic, nor did he obey the letters by which Gregory, our predecessor, and we ourselves again tried subsequently to bring him to a sense of his duty. Wherefore, we easily perceived that some provisions should absolutely be made for the recall of the said Archbishop from the procuration of the Goa Church. At the same time we considered this measure to be one of the greatest difficulty and danger lest the royal Portuguese Government should not be consent

consent to it with us, and for this reason we gave special commands to our extraordinary Internuncio and Apostolical Delegate, who was in Rome in the year 1847, and then about to return to Lisbon, that he should treat with the royal Government for the recall of the Goa prelate, and press this affair with all his might and endeavours. Once engaged in it he did not omit, in the following year, 1848, to inform us of the principal conditions by which he perceived the matter could be settled; and we took care that he should be made aware in time of our judgment on those conditions.

" But the letters given to that effect, under date of the 8th July, by the Cardinal, our Secretary of State, were either intercepted or delayed in those turbulent times; and, at last, by the end of the same year, when we were compelled to flee from this Holy City, and remain at Gaeta, there were brought to us the letters and documents sent by the Internuncio,from which it appeared that, on the same day, the 21st October of the same year, he had already come to terms with the Government, in order that the prelate Joseph might be transferred from the Goa church to some metropolitan church in heathen parts; and returning to Lisbon without delay, might obtain, provisionally, the office of Commissary of the Bull of Crusade, and, afterwards, be made coadjutor, with the right of succession, to the Archbishop of Braga, provided he, the said Joseph, would testify by letters his submission and respect to the Apostolical See. Lastly, in order to avoid future dissentions in creating, hereafter, a new prelate for the Church of Goa, mention should also be made in the apostolic diploma conveying to him the right of Archbishop, of the limits within which he should exercise his authority. At the same time we knew that the Portuguese Government had, by command of the most faithful queen, despatched letters to Goa, in order that the Archbishop Joseph, being apprised of this, might not delay his return to Lisbon. By the same time, H.M's. ambassador to the Holy See, who had followed us to ~~G~~aeta, humbly entreated us, in the queen's name, that not only the office of Commissary of the Bull of Crusade be conferred

conferred upon the prelate Joseph, about to return to Portugal - which office he would enjoy provisionally until the See of Braga became vacant but that, in the consistory we were just then going to hold, we would be pleased to create him coadjutor with the right of succession to the Archbishop of the said church.And he had no doubt that he (the Archbishop Joseph) would soon write to us the letters of submission above mentioned......

"Surrounded as we were by so many tribulations in those days, we felt extreme anxiety about the matter, because we had before our eyes those indiscretions of which this same prelate had been guilty in the Goa Archbishopric. On the other hand,if we did not accede to the things to which our Internuncio had consented on this matter, it was to be feared that not only would the hope we had formed of removing the said prelate from India., be lost, but also that by our refusal a new occasion would be afforded him and his partisans for causing there greater dissensions to the detriment of religion. Meantime we could partly hope that the said prelate, as soon as he was removed from Goa and from the influences which had caused him to forget his duty, would obey the doctrine of the Church and his own sense of probity and that he would return by the grace of God, to wiser judgment; and in the procuration of the new church would so act as to provide for his own and his flock's salvation. Considering, then, the whole nature of the affair and acting under the advice of some of your most noble order,- bearing also in mind the measures often adopted by our predecessors in matters alike grave and difficult, we were induced to bring the question to a speedy issue, since secruity had been plighted to us.

"We therefore commanded our Cardinal Pro-Secretary of State that, in his answer to the queen's ambassador, he should clearly and ~~a~~ candidly declare to him in our name, that, if he wished it, we would in our next consistory free the prelate Joseph from the burden of the Goa church, and also transfer him to some other metropolitan church in infidel countries, and confer upon him,afterwards, the office of Commissary of

of the Bull of Crusade. Moreover, this Holy See, as the same queen's ambassador well knew, had grave reasons for protesting against the acts of the Archbishop in the Government of the Goa church; and, under those circumstances, could not, by any means, with a ~~aaa~~ safe conscience, entrust to him the future administration of the See of Braga, unless we were in possession of some proper documents, or such letters, by which it could be shown that he ~~aa~~ was sorry for what he had inconsidera~~b~~tely done, with a fixed determination never in future to swerve from his duty.

"The queen's ambassador agreed to this our declaration, and entertaining no doubt in regard to the letters which were expected, urged us to decree the things which could already be done. Wherefore, on the 22nd December of the aforesaid year, 1848, in the consistory held at Gaeta, we transferred the prelate Joseph from the church of Goa to the Archbishopric of Palmyra, in partibus infidelium, and in the ensuing month, we conferred upon him, the new Archbishop~~ric~~ of Palmyra, the office of Commissary of the Bull of Crusade.

"Then, after some months, that prelate returned to Portugal. We commanded that he, being now in Lisbon, should be distinctly informed, that the acts which in India, beyond the limits of his authority and in violation of the commands of the Holy See, he had no hesitation in committing, and his letters and writings a little before his departure from thence, had occasioned us much solicitude. We are happy, however, to announce to you, V.B., that the Archbishop of Palmyra has so far ~~satis~~- satisfied us, that we should judge by the grace of God he has returned with all his heart to a better frame of mind. For we receive from him letters, dated November 18th, of the past year, conceived in such terms as become a man who detests his errors, and purposes to reform his life in future, and is anxious to testify by consistent conduct, his obedience and attachment to us. Be the same letters submitted to you, and our answer~~s~~ to them likewise, in which we did not omit to declare our sentiments to him in all respects.

"Accordingly, as we have said at the commencement, it has been resolved to promote the said Archbishop of Palmyra, the V.Brother J.da Sylva e Torres, to the office of coadjutor to our beloved son, the Cardinal Archbishop of Praga, with the right of succeeding him in the same church."

Five days after publishing the allocution; that is, on the 15th April the Anba Administrator Apostolic directed to all the Catnolics of his vicariate who had not submitted as yet to the Vicar Apostolic, the following pastoral letter:-

"Having received special orders from the Holy See to give to the allocution of Pope Pius IX. and its accompanying letters, the greatest possible publicity, we forward them to you.

" Nothing ought to have been so near to our hearts as truth and peace. All the manifold Christian duties are but secondary objects: wherefore the Lord saith: only love ye truth and peace,(Zachar.VIII.19); because truth and peace are those two pillars which Solomon set up in ta the porch of the temple as emblems of the firmness and strength of the house of God, which is the Church (3Kings,VII). These two pillars sustain the great ediface of the Church, truth is its doctrines, peace is its menbers - truth, which we profess before man; peace, which we exercise towards man.

"Neither truth with peace, nor peace without truth, can save us. The absence of either deprives us of Christ, who is both. They are the very soul of Christ's mystical body. Their union is life; their separation death. The heretics lost the pillar of truth, the schismatics, the pillar of peace. You clung to this day with us to the pillar of truth, dissenting in no way from the rest of the faithful in Catholic doctrines- but not to the pillar of peace. That unhappily you have lost. If you read the Holy Fathers, you will find them condemn, in no less severe language than the Apostles themselves, schism and dissension in the Church of God, no matte of what shape, or under what pretext. Let us only hear St. Clement, a disciple of the Apostles. He says, 'Wherefore are contentions, and swellings, and dissensions, and schism, and war among you ? Have we not one God and one Christ and one Spirit of grace poured out upon us, and one

one calling in Christ ? Wherefore do we rend and tear in pieces the members, so as to forget that we are members one of another ? ~~Remke~~ Remember the words of our Lord Jesus Christ, how He said: Woe to that man by whom the scandal cometh. Your schism has perverted many; has cast many into dejection; many into doubt; and all of us into grief, and yet your sedition continues.' (Clement.Ep.1.ad Cor.) It is an imperative duty not to cause schism, not to patronize schism, not to live in schism and yet, dearly beloved, your behaviour towards the Supreme Pastor has been such as to make the rest of the Catholics look upon you as schismatics - a name now become peculiar to you. But let us hope that your conduct has been prompted rather by ignorance than by any evil motives.

" But ignorance you can no longer plead, because all the decrees of the Holy See and the Propaganda, regarding the jurisdiction of the Vicar Apostolic and the Bull Multa Praeclare, were again declared authentic and binding, and of the existence of them the late Archbishop Joseph da Sylva Torres was officially informed. He swore obedience to the Holy See, but interfering with the jurisdiction of the Vicars Apostolic he acted in gross opposition to his pledge. For this reason alone, (the ~~pas toral~~ peternal admonitions of the Supreme Pontiff having failed in in their effect) he was recalled by the Crown of Portugal at the request of the Holy See. To the entreaties of the same crown of Portugal to create the prelate Jose da Sylva Torres, coadjotor, with the right of succession to the Archbishop of Braga, the Pope acceded only under two express conditions."

The Bishop proceeds to give a brief account of the transactions above mentioned, and continues thus:

"From this it is evidently follows that the crown of Portugal does not pretend to the right of patronage, without its own dominions; and, in fact, since the promulgation of the Bull multa praeclare, no solemn protest against it has seen the light of these parts.

" This being so, is it not nonsense that people within British dominions should be fighting so angrily for that pretended right ? Is it not childish to think that one sovereign can pretend to the right of

right of patronage within the dominions of another independent Christian sovereign ? Such a thing has never been heard of. In the Bombay presidenc especially, its annals show that the British crown did not regard it; it was only careful to protect the religion of Catholics. As a proof; in tb the year 1818, Government deprived the Archbishop of all his churches, and invited the Bishop Apostolic. In 1791, the Court of Directors took a similar step, and leter still, the Churches in Bombay were divided between the Archbishop and Vicar Apostolic by the local Government. The church of N.S. de Salvacaon fell to the jurisdiction of the Vicar Apostolic in 1813, also by order of the Government. As soon as the Holy See had erected the Bengal vicariate, the Governor-General of India in Council addressed the new Vicar Apostolic as Ordinary of the placo. Dr. O'Connor was likewise acknowledged by the Madras Government as the Ordinary. In Bombay, Don Pedro D'Alcantara had the sanction of Government to extend his jurisdiction over Salsette, in pursuance of the orders received from the Holy See in 1838. The late decision of the Bombay Govern -ment on the Mahim church is too patent to require further allusion to it In fact, there is not one Vicar Apostolic in the British dominions of India, not excepting Ceylon, that is not acknowledged by the British Government. Hence, the British Government protects the Roman Catholic~~s~~ religion in Bombay especially; and is faithful to the treaty. That Govern -ment is well aware (as is the whole world) that in order to belong to the Roman Catholic religion, one must obey the Holy See. If the Government considered the right of patronage still existing and binding, they would compel the churches in India to yield tothe Goa Archbishop, would disallow communication with the Vicars Apostolic, etc. But what would be the consequences even in a political point of view ?

"Those who live on British soil and eat British salt, pay, certainly, a very poor compliment to the British Government, in still combating for the rights of the crown of Portugal, since that Government has already repeatedly, expressed its sentiments on the subject. The Court of Directors having been pleased in the year 1789 to restore the churches in

in island to the Archbishop of Goa, a great many of the very respectable portuguese requested strongly to be permitted to continue under the Vicar Apostolic, for the reason that Government might not eventually look upon them as forming a body with the turbulent Goanese, who had already earned a bad name. And, in fact, one or two years afterwards, the Court of Directors saw fit to cancel its former decision, whereby the Vicar Apostolic was again put in possession of the churches.

" Beloved Brethren.- On a little reflection, you will find that you are acting in direct opposition to the decrees of the Holy See; that neither the Portuguese nor the English Government acknowledge the right of patronage, for which you alone are contending; and that you are virtually schismatics.

"Consider that if you persevere in disobedience, you will by sentence of excommunication , be formally cut off from the Catholic Communion and the Church. All your priests have no jurisdiction whatever in these parts and are therefore, according to Catholic principles, guilty of sacrilege for exercising their priestly ministry. Oh! how foolish, how blind, how pernicious is your opposition! For years you ~~have~~ had only one bishop who advocated warmly your cause. Of this act he had afterwards to repent; for that he had to apologise; for that he was recalled. And now he also is against you. In all India, in Great Britain and her Colonies, in Franc in Germany, not to say Italy, you will not meet one Catholic Bishop to take up your cause, to sympathise with you. Do not repeat the same story in regard to the Holy See, as your ancestors did in regard to the British one century and a half ago, when this Island was ceded as portion of the dowry of the Infanta Catharina. Had not that treaty all the requisite formalities ? Did it not receive all possible publicity ? Were not the Portuguese of India commanded to give unmolested possession of the Island to the English ? And did they obey orders ? No: the English had to contend with much annoyance and opposition; were obliged to resort to force of arms; and even, finally, they were made to sign another, and a very humiliating treaty, presented by the Goa authorities. Meantime the Britih brought their complaints before the Portuguese Crown; but it chose to

to remain inactive, leaving the two powers to fight out their battle. Some of you will say that you must await the orders of the Queen of Portugal. Why! are you not aware of the sentiments of the Crown of Portugal in that regard ? Are you breathing in Portuguese dominions ? Are the orders of the Holy See in matters purely spiritual, such as episcopal jurisdiction, to be disregarded in British possessions until they have obtained the seal of the sovereign of Portugal ? That the Holy See has despatched orders to Goa, is certain; but if the Crown of Portugal having adjusted matters with the Holy See, will give effect to these orders, is uncertain. Perhaps that Crown will be as inert now, as it was in doing justice to the English. Perhaps orders will be sent to Goa and be there disregarded or condemned, as in the above-cited instance. But as by such unfair means the rights of the British were not at all impaired, so also will the right of the Holy See in enforcing obedience to the Vicars Apostolic remain unimpaired at all risks.

" But it has been ~~remarked~~ rumoured that the Crown of Portugal cannot give up the right of patronage. O mad deluded fools? However, the common question is the right of patronage in the British dominions. Need we repeat that all act of Government have hitherto given a formal denial to the right of patronage. Need we tell you that even the Crown of Portugal, in the heat of contest, coalesced with the Pope against the Archbishop Torres and his adherents. Forthsooth it is a disgrace to the human mind and an insult to the British nation to seek to maintain, within the limits of its territory, the temporal right of an alien monarch. But, some say that all power, even spiritual comes from God, through the people; hence (so runs your argument) it is the right of the people to choose the Bishop whom they might feel it convenient to submit to. Now, this involves a principle anti-catholic and heretical - opposed to the holy Scriptures and the writings of the Holy Fathers, and subversive of public peace. Christ elected His apostles - they did not elect Him. The apostles appointed Bishops and assigned to them a portion in the Lord's vineyard. Besides, your reasoning would invalidate the

the words of Christ, when He said to Peter: ' To thee I give the keys of the kingdom of Heaven'; and to the apostles: whatsoever you shall b bind on earth shall be bound also in Heaven'.

"We shall return from degression. Supposing the allocution, which you must doubtless have seen and read, to be a ~~g~~ forgery [illegible] propropagandists, as some of you might think, we ask is it possible that the Crown of Portugal (much more the Holy See), and the whole Catholic world would remain passive? Would they not raise their voice and protest against so vile an attempt? The Bull Multa Praeclare, through authenticated by the Cardinal Prefect Franzoni; by the Vicar Apostolic of London Dr. Griffiths; by J.C. Melville, Esq: of the East India House London; by Robert Clerk, Secretary to Government, was notwithstanding declared a forgery?

"Beloved Brethren ! Turn away your ears from those who have caused you to murmur, and do not revolt from the common Father of the Faithful the Sovereign Pontiff. Remember the dreadful divine punishment inflicte on Core, Dathan,and Abiron, who resisted Moses (Num XVI). Imitate rather the heroic and edifying example of the Prelate Joseph da Sylva Torres. To err is human, to repent is Christian - to be obstinate is devilish. Your return to duty will blot out your guilt; will fill your hearts with peace and Heaven and earth with joy. Be mindful of Christ's prayer at the Last Supper to His Heavenly Father, for the most perfect union of the faithful, that they should all be one; as He and the Father, so they likewise should be one. If all this move you not, remember then that awful hour of death, that inexorable Judge, Christ Himself, whose church purchased with His blood, you did rend asunder, whose authority in the person of the Supreme Pontiff, you did resist, whose entreaties you did dispise, and yourselves became a scandal and the ruin of millon How mean you, in that tremendous hour, to justify yourselves before that severe tribunal? Hear now, therefore, His voice; humble yourselves and become obedient with Him, that you may also be exalted and glorified on the day of Judgment.

"Bestowing on you our episcopal blessing,we do not cease to pray for

for you, as part of our flock who wander from our fold, and despising all troubles and difficulties, we shall go in search of you, animated, as we are, by the sweet hope ~~that~~ of one day bringing you back on our shoulders to the one sheepfold - which will ever be to you a source of heavenly bliss, and to us one of unspeakable consolation"

This pastoral letter was not enough for his zeal. To conquer the hideous monster of schism, he felt the necessity of taking more efficacious and extensive measures. On the 19th of June, the festival of St. Anthony of Padua, justly called the hammer of the heretics, as the Bishop was that of the schismatics, he addressed himself to the Vicars Apostolic of India, with the request to draw up a collective address to the British Government in order to engage it to put an end to the deplorable two-fold jurisdiction by its interposition. Rome had already made a move in this direction, and Cardinal Wiseman had been charged w with the preliminary steps.

Such important affairs and unceasing conflict should, apparently have reached the Administrator Apostolic, constantly at his residence. But, in spite of them, he found the necessary leisure for continuing the course of his apostolic peregrinations.

He started for Sholopur towards the end of June. The schism had prepared the cruel griefs for him. The missionary of this station had himself fallen a prey to the schism. Happily he returned, soon after, to a sense of his duty. A schismatic priest had, for a while been very active there in propagating his subversive principles; fortunately he had returned to Goa. The new Church had been commenced, and thanks to the exertions of Mr. C.T. Loughnan, there was a prospect of its early completion. This gentleman, an officer of the Government, was a brother of Judge Laughnan of Patna, who had so generously contributed towards the erection of the Bankipur convent.

Let us hear from the lips of the illustrous traveller himself the interesting account he had left us of this new evangelical journey -

" I have the pleasure," so wrote the Bishop to the Revd. Fr. Ignatius, his Secretary from Poona under date of July 22nd " of inform-

informing you that I returned from Sholapur, Poonah on the 18th instant. I did well not to listen to the entreaties of Mr. Laughnan, acting Collector, and others, to stay a few days longer with them at Sholapur, for immediately after my arrival here the rains set in for some days. Fortunately the weather was favourable and pleasant during my whole journey; but had the rains overtaken me, I have no doubt, the state of my health and continuation of my journey would have been trying, of this I was previously warned by Dr. Cahill, who advised me to [illegible] relinquish my visitation at this time of the year. However, seeing how such a postponement would thwart my plans in many ways and prolong my stay in Poonah, confiding in God, I started with two carts on the 30th ultimo.

"Sholapur is a 160 miles from Poonah. Half the road is new. The bridges are in part incomplete, and in parts not commenced, thus leaving a great many nullahs, or ravines to be crossed. The remaining portion of the road from Indapore is one of the worst I have ever seen. At distances of from 10 to 14 miles, I always found fresh bullocks ready for me, through the kindness of an order of the Collectors of Poonah and Solapur on an application to that effect. I travelled day and night making an average of about 35 miles a day being unable to accomplish more on a account of the exceedingly bad condition of the cattle in some stages. The second evening of my journey was attended by heavy rain from the South for about an hour. We were exposed to it for a few minutes only; but our progress was completely retarded by the flooding of a nullah before us. I considered it providential that we were able to cross it at midnight, four hours after the lapse of the rain; for the sky began again to threaten, and had the rain come on again we should during its continuane cut off from all communication with human beings. A nullah 3 koss behind us, I was told, would be filled up like that before us. Between them there was neither village, house, nor tree. I now began to feel how uncomfortable I should be were the rains to overtake me on the road. My alarm increased when I examined the road from Indapore to Sholapur, the condition of which I have already alluded to. Thanks be to God, the

the rain kept off, and the road soon after became almost dry. Mr. Loughnan in consequence of the inclemency of the weather, was most uneasy about me and sent a palanquin which met me about 30 miles from Sholapur, where I arrived on the 4th instant, and was, I am happy to state most cordially received by the whole congregation.....

" At the visitation on the 13th, we had about 40 Communions and as many Confirmations, nearly all of adults. The congregation numbers about 500 souls, of which 50 are Europeans. On the evening of the 13th I laid the foundation stone of the new chapel, under the title of the Immaculate Conception of the B.V. M. with the usual ceremonies.

"As to Sholapur and the places through which I passed on my journey I have nothing that could interest you. The city is protected by strong ~~wh~~ walls to shield it against the freebooters of the Nizam's territories. I visited the native school numbering about 50 boys with two native masters who have received their education at the Elphinstone Institution, and are now paid by Government. Besides Mahrathi, and grammar, arithmetic, Geometry Geography, History, etc. are taught. As far I could examine and observe, I must say the school is ~~we~~ pretty well conducted.

"I left Sholapur on the 14th in a palanquin in which I was conveyed 70 miles. The bearers were ordered to bring me Indapure, but I could no longer suffer to see them labour for my comfort, while the carts went on empty. On the 3rd day I met with an adventure. The patel or headman of th village, through a formal order had beengiven him to supply cattle, and a policeman accompanied me purposedly to see the order executed, restored to all manners of devices either not to serve me or to annoy me. Four hours were lost before anything was done. I agreed to all his propositions and extortions, and when I imagined matters were settled, he went away without doing anything making all kinds of excuses to the policeman before he did so. All hope was now lost of comming to terms with the man that day or to go to the Mamlutdar, residing some 7 coss away. The weather was very gloomy; heavy rains had fallen; the new road was distant two days journey from us. We managed, however, in due time to get cattle, and, to avoid an inundation, had to make amost difficult circuit, which was done before

before night. In the first village it was necessary to change the bullocks, as the new road was likewise flooded, causing another circuit of four miles to be made - the next village being six coss distant. There were no orders for supplying me with cattle, so I called the headman and stated to him my position, also offering in advance what ever he might ask, the remainder being paid through the medium of the Collector. The head-man, however, immediately supplied me with all I required, not accepting the advance offered. We got through all difficulties that night. The roads were no longer bad, nor did any thing further occur worthy of note. I reached Poonah on the 18th instant. As to the visitation at Sholapur, I was much satisfied with it; and I am confident, a lasting blessing has been conferred thereby."

After having passed the remainder of the rainy season in Poonah, th the Apostolic man directed his unwearied steps towards the Northern parts of his vicariate. This new journey was truly extensive one, for letters written by his Lordship at the epoch were dated from the boundaries of Persia. His journal alludes to his pastoral tour in the few following words: "15 Octobris, in Kurrachee; inde in Hydrabad, postea in Mundavie, Raj~~a~~kote, Dessa, Ahmedabad, Borada et Surat visitationem feci, feliciterque terminavi 15 Decembris." It would be too long to enter into details of this new journey; suffice it to observe that the visited stations (which are all military) lay at a great distance from each other; were for the most part only accessable by water; that a portion of the land journey was effected amidst semi-barbarour tribes; and that for his safe passage among them the bishop had to recur to the protection of the respective political agents.

The Bishop, who was never avaricious except in regard of time did not remain idle during this extensive journey across the vast wilderness of that portion of India; ever thinking he was, how to derive profit from every minute of his own improvement and for the advantage of his neighbour. When sitting, for instance, under the shade of some huge tree he was immediately engaged in some religious or intellectual

intellectual pursuit. In fact, we read in a letter directed by his Lordship to one of the Superiors of his Order, the following lines: " I send over to you the errata of the Breviary. I happen to meet daily with mistakes in the Directory I prepare every year for the use of our Agra and Patna missioners. Hence, during my journey, when sitting at the foot of some tree (for on one occasion eight days passed without our seeing any habitation,) I went through the whole of the Breviary and annotated all erata I could discover."

On December the 19th, the Bishop returned to Bombay and celebrated there the festival of Christmas.

1852.

"A man of sorrow~~s~~ and acquainted with grief"

Is. LIII.

How happy should I be if by tracing the steps of ~~the~~ Bishop Hartman during this year, I had exclusively to follow him in his apostolic peregrinations, - never more to meet with schism and its votries. Alas this will not be out lot, but we must, in the narration of this years events, encounter everywhere these enemies of the Catholic unity, and be present at deplorable conflicts. This year will draw us nearer to the summit of Calvary, and with the following one we shall reach it with the cruelly-tried prelate.

I have already made mention of Belgaum. This important station had been recently distracted by intestine dissensions. A goanese priest had taken up his abode in Sholapur; with what designs may be ~~g~~easily guessed; but his efforts having proved unsuccessful, he had proceeded to Belgaum, to preside there over a small Goanese congregation that had obtained from the authorities permission to erect a sch~~i~~ismatic chapel. Happily, this congregation remained in an embryo state, all efforts to give it life and increase having failed owing to the presents and firm attitude of the Carmelite chaplain. Let the reader permit me to introduce him into this would-be House of God by means of a description published by a Bombay journal of a festival celebrated there:

" A few days before Christmas, the schismatics of Belgaum opened their newlt-built chapel for divine services, and on the following Sunday they solemnized the feast of the Immaculate Conception of our Blessed Lady; previously however to their feast, being fully persuaded that they were looked upon by the Catholic community of the station as schismatics; in order to attract spectators, if not worshippers, they trumpeted through Belgaum that this solemnity would be celebrated by solemn vespers and fireworks on the eve, and by a high mass with three priests on the following morning. Such really was the case, and they must have experienced the greatest satisfaction to witness their chapel attended,if not by the Catholics of the station, at least by almost all the Goa Christians, and even by some Protestants who resorted to that place out of curiosity. But, alas! they were disappointed; that sight did not please them (the Protestants) and the descript tion given to myself by one of them is enough to cover with shame the face of any Catholic who possess the least regard for his religion... 'Imagine to yourself', said he, 'a place able to contain about a hundred persons, without benches or seats, ornamented with several pieces of red and white cloth hanging from the ceiling; and some twenty cooks, each with a kind of white cloak and a red cowl on his shoulders, having a lighted candle, unscrupulously talking and at times even laughing and rudely shaking their hands when some drops of melted wax happened to fall on them; half a dozen fiddlers accompanied by harsh and screaming singers, and you will at once have an idea of the religious ceremony performed there in the evening. But what shall I say of the morning? Oh, horrible! Only fancy the idea of playing a Polka during mass! Poor men! I do not doubt, but they think of doing wonders; yet it seems very strange to me and a scandalous affair altogether to intend moving the heart of a man to contemplate the mysteries of the cross by playing in the ear a dancing air'.....

"The merriment and solemnity of that feast did not, however, end there. During the same Sunday they partly prepared a platform in an open space near the bazar, which was to serve for a comedy in honour

honour of Venus and Bacchus, to be performed on the following day, or rather night, for this kind of divinities abhor the light of the day; the actors of these obscenities of course were all Goa Christians, and the whole went on very well, but on the next morning I had the mortification of hearing from a Hindoo that in foul expressions and immodest gesticulationa they exceeded the most demorilized heathen. What a shame upon Christianity!"

One may easily conceive the poor Bishop's distress on hearing of such abominations committed by those whom he still considered as a portion of his flock.

Bad news came likewise from Darwar. The Madrassee soldiers garrisona there, had rebelled against the Bishop and their priests, and had obtained authorisation to erect their own schismatic church. However, thanks, to God, they opened their eyes betimes and discovered the depth of the abyss towards which they were hurrying. By the month of February they had all returned to Catholic unity.

The end of the past year had presented the administrator Apostolic with a ~~healthful~~ welcome new years gift, namely, a petition signed by 1,900 fishermen of Bandorah (Salsette island) requesting the prelate to receive them under his jurisdiction. I have now to narrate many painful facts and new sufferings of our Bishop; the praiseworthy dispositions of these brave men, too, had to pass through a ~~fire~~ fiery ordeal.

The Bombay Catholic Examiner, in its number of April, 16th 1852, will acquaint us with the situation:-

"The submission (of the Bandorah fisherman) had already been effected in 1846, and permission obtained to erect a chapel for them selves. In November last an application was forwarded to the Collector of Thannah to confirm the permission accorded in 1845. The schismat party, or rather the Goa clergy at Salsette opposed this with all their might, and after a lapse of sometime the Collector replied to the effect that he could give no instruction. Those Christians therefore, seeing that they were entitled to the right granted to everybody of raising a

raising a building on their own ground, made arrangements, and accordingly gave official information thereof to the Mamlutdar Mr. Manuel de Souza who, however, never returned a reply. The Christians in question were poor, and in order to obviate all collisions during the progress of the building and afterwards, the Revd. Rector of the Seminary pruchased from them the ground, and with the Bishop undertook the building of the chapel. When the sinking of the foundation had commenced, or rather two days after the Mamlutdar sent his peons, who, insulting the workmen seized all their implements. A complaint to the Collector being in preparation, the Mamlutdar called in person upon Dr. Hartmann, stating that he was obliged to adopt the course he pursued as the ground was batty ground, and he was unaware whether the usual fees would be paid or not. He therefore advised Dr. Hartmann to forward an applicati to this effect to the Collector. His Lordship thought this very strange because the Collector had sufficient power to exact the fees in spite of all opposition. Moreover, how the Mamlutdar could be excused for Seizing the instru ments and dispersing the workmen without giving a written warrant to the Peons or to the applicants, we cannot conceive.

"Dr. Hartmann applied through the Collector, and immediately obtained the permission to continue the building; the Mamlutdar seemed now very courteous, and in presence of two distinguished priests promised all his assistance as Mamlutdar, provided the applications for what might be necessary such as digging for stones, drawing water, felling palm trees be made, not by the coolies or fishermen, for whom the chapel was intended, but by his Bishop himself. His own verbal permission might have sufficed for this, as in other cases. But he would by no means grant anything except on a written application. The applications were however, made and some of them remain yet unanswered, though repeatedly urged. Now the digging for stones with which the place abounds, was first refused. Two respectable fishermen, from whom the ground had been purchased were even refused admission into the Mamlutdar's house (though he himself was of very low caste) in order to transfer the ground in the Collector's books to the name of the Revd. Rector of the Semenary.

They were obliged to write an application at his very door to that effect. There are other instances showing how hardly and disrespectfully the fishermen had been dealt with.

"The schismatic party had no further hope to impede the union of these two thousands with their legitimate Bishop then by either outraging their patience or by causing a violent disturbance and then turning round and charging those poor men with the crime, in order to have the permission of building reversed. The fishermen were, therefore repeatedly cautioned to avoid all collisions and to oppose vexations with patience and by legal means; they were also advised no longer to resort to the church at Bandorah, and especially not to assist in the procession on Palm Sunday. But they were too much attached to such processions and found it too inconvenient to resort to St. Michael's, about a mile distant. The fishermen form a separate confraternity, and have their own processional silver cross, which they humbly applied for to carry in the procession. The Vicar had previously told them that thee there was no objection to this, but when the procession was about to commence, and the menbers of the confraternity put on their *Opas* or distinctive dresses, the cross was refused, unless security would be given, and in place of the silver cross they were offered one of tin At such a moment, to be looked upon as robbers; to be requested to give security just when the procession was about to commence, and the offer of a tin cross must certainly have vexed them extremely. However, al they did was to take off their Opas and to assist in the procession in their ordinary dress. The procession moved about a mile in the evening to N.S. de Monte. It is customary to kiss the image of our Saviour on that occasion, and even Hindoos and Parsees were admitted to this act.

"When the fishermen approached, the others, called the *cultivators* rudely impeded, them, and offensive demonstrations followed on both sides, and the result was a violent collision. However, no body was seriously hurt, the fishermen greatly grieved at the insult went to their homes. The Mamlutdar who assisted at the procession drove home in his shigram and then, accompanied with his peons went to the village

village of the fishermen. The doors were forcibly broken in, the hous houses in the night searched by the peons ad cultivators, using provoking language with sticks in their hands, so that were it not for the self-possession of the fishermen, bloodshed would have followed. Two men were taken prisoners in the night, and 13 the next morning. They were beaten and abused by the peons......

" The Mumlatdar~~s~~ and his peons were not satisfied with having put a whole village in the greatest consternation; the men who were working peaceably at the building were insulted by the peons, some beaten one put in prison, and the work stopped,though the building, being mission property,belonged to Dr.A. Hartmann, and the Mamlutdar had the written permission of the Collector. Mr. Manuel De Souza received orders from the Collector not to interfere in the building and to allo stones,sand and water to be taken as usual. "

Let me now resume the course of my own narration. The blessing of the first stone of the new chapel had been fixed for the 12th of April (Easter Monday) and the Bishop had himself resolved to perform the sacred act. This resolution was deemed by many an act of imprudence, in presence of the many menaces that had been uttered. Warnings had reached the Bishop from several quarters. His legal adviser, though not a pusillanimous man, dissuaded him strongly from exposing himself in the very centre of the Goa party. But the determination of the prelate was not to be shaken. "What! replied he; "If the Bishop himself fears, what may be expected of the rest? When at home, I had been first destined for China,ad my joy was unbounded,for I had the prospect of shedding my blood for Christ's sake. And now that a similar opportunity offers itself to me in India, should I avoid it ? Never!" The motto of the Bishop was, indeed:"I do not count my life more Precious than myself." So he went to Bandorah, on the appoint~~ment~~ed day, accompanied by seven priests,and thought with the poet:

"Every thing is there.

Is it a difficult affair?
Yes, till you fix the corner stone.
It won't erect itself alone." Khemnitzer.

The courage of the Bishop was, however, not blind. He gave the polie authorities timely information of the situation.

His first step on reaching Bandorah was to have an interview with th the chief of the local police. As this gentleman was attending divine service, he waited in the public square for his return and asked him whether he had received any directions from Bombay. The officer answered affirmatively, but observed that he had not a sufficient force at his disposal. The Bishop contended himself with declaring him responsible for all consequences, and proceeded to the place where the chapel was to be erected. The declaration of the prelate did not prove inefficacious; for policemen in sufficient numbers were on the spot, and the ceremonies went on without the least disturbance.

Having laid the foundation stone, Dr. Hartmann ordered three palm trees which obstructed the building, to be cut down. Mr. Manuel De Souza immediately sent a sepoy to stop the cutting, threatened the person charged with the work with incarceration, and menaced the rest of the workmen likewise. The Administrator Apostolic, we may as well observe, had, some weeks previous,submitted the case as to the batty-ground and palm trees, to the Collector, binding himself to pay the usual fees. The Collector had received Dr. Hartmenn's application as a bond,and permitted him to continue the building, which the Mamlutdar had stopped on his own responsibility, and though the Collector had written to him not to interfere, yet he deemed it his duty to stop the felling of the trees.

But this never-ceasing opposition was not sufficient to daunt the courage of the Bishop, whose characteristic energywas more than a match for the Mamlutdar. He determined on appealing anewto the Collect Unfortunately, this officer was just then residing on the hills at a distance of nearly thirty miles from the city. The prelate, nothing [illegible] daunted, set off immediately to see him. He found a mountain path, abrupt, tortuous, and really dangerous, but shortening the journey by about [illegible] one half. He dismounted and took this path, but the task was more than his strength could bear. He became soon ex-

exhausted from the dizzy ascent; a violent attack of his chronic disease set in; a burning thirst parched his throat, and there was not a drop of water to quench his thirst. A little wine he had with him was nearly boiling under the tropical sun, and in short, he ~~as~~ was almost in the last stage of exhaustion. With a superhuman effort he gathered the rest of his strength, and finally reached the summit of the mountain. The cordial reception, and the solemn promise~~s~~ made to him by the Collector to put an end to the vexations of the Mamlutdar indemnified the poor Bishop abundantly for the fatigues and perils of this arduous ascent.

The affair of the procession came, of course, before the Court. It appeared from the evidence that the fishermen had not been the aggressors; that the dangerous wounds inflicted by them on their opponents existed only in the imagination of the latter, who were sentensed to make over to the fishermen their processional silver cross. Even Mr. De Souza was condemned to a fine.

After these salutary lessons, which experience alone can sufficiently teach, the fishermen withdrew entirely from their former co-parishioners, and the Bishop sent them a priest to attend to their spiritual wants. A temporary chapel was erected; he himself came to them on Ascension day, and was received amidst the most lively demonstrations of unfeigned joy.

Thus did schism fill the heart of the delegate of the Holy See with alternate feelings of joy and sorrow. If successful on some points during this strife with the monster,he had, also, to witness many defections.Even the holy retreat of the seminary could not protect the candidates for the priesthood against the pernicious influence and intrigues of the Goa party. Six of the seminarists, infected with the spirit, formed a cabal against their superiors; but the plot was discovered and its authors expelled from the seminary. Sholapore was the theatre of a new scandal.The priest of this station relapsed into the Goanese schism.

While our prelate was thus incessantly standing in the front rank fighting the battles of Catholic unity against schism, he was at the same time, struggling in the name of Catholic truth against the encroachments and intolerance of heresy. Some officers of the British army in India, of that class demominated bigots, gave, about this time, sad proofs of that spirit of intolerance with which they so constantly taunt Catholics.

A Catholic soldier in Kurrachee, being dangerously sick, had, in his last will, made over to the Catholic chaplain his only child, to have it removed to the Catholic orphanage, but several officers opposed this step. Now, to render null and void the will of any Catholic soldier, as to the education of his children in their father's faith, the following tour de main was resorted to. The signature of the doctor or some other officer being required for the validity of the last will of a soldier, the Doctor, if a bigot, had only to refuse his signature on the plea that the man was not sufficiently sick, or too sick, to make his will; and the tour de main was done. The Catholic soldier died intestate or at best, left an invalid will, and his children were entrusted to Protestant hands. Another grievance lay in the regimental schools, in which Protestant books were placed in the hands of Catholic children.

As in duty bound, Dr. Hartmann protested with energy against this twofold grievance. A protracted correspondence and a hot struggle ensued. Thanks to his firm attitude and the solidity of his proofs both as to the rights of the cae, and the facts on which he based his protestations, several regulations were enacted, which gave Catholic parents sufficient guarantees for the religious education of their children. This will not be the least eminent service rendered by the Bishop Hartmann to Catholic interests in India.

The Administrator Apostolic notwithstanding these continual collisions, did not cease to repair the ruins of the sactuary with an unwearied hand. After having in his last Lenten pastoral of this year,

year, drawn a lively picture of the dangers to which the faith of his flock was exposed, he announced the Jubilee granted again by Pius IX, ever prodigal of the treasures committed to his care. In order to ~~read~~ render this new season of salvation as productive as possible, he assembled around him the native clergy, that he might kindle in them the flame of apostolical zeal, and prepare them for the great work of the spiritual regeneration of their respective flocks, who stood sadly in need of it; for the least gust of wind blowing from Goa was sufficient to hurl both shepherd and fold into the abyss.

With regard to the education of Catholic youth, many improvements had also ~~been~~ taken place. The Byculla convent had been transferred to the sea-shore at Mazagon; the male orphanage had been opened at Parell, and the seminary was removed to Surat, the solitary situation of which place better answered the ends of this institution than its former site

Let me complete the sketch of this year by encircling it with the few flowers of consolation with which He, who "tempers the wind to the shorn lamb", was pleased to visit His servant.

Among the many marks of sympathy which flowed from all quarters to Bishop Hartmenn in the midst of his trials, I shall quote only one. It is the honour bestowed upon him by the "Institut d'Afrique", which offered him the title of Honorary President. The object of the "Institut d'Afrique", was the extirpation of the slave trade, and slavery in general, and the civilization of Africa in particular. It was divided into six committees; namely:

1. The committee of religious foundations in Africa and the Levant
2. The Committee of agriculture.
3. The committee of arts and sciences.
4. The committee of commerce.
5. The committee of social and political economy.
6. The committee of archaelogy, history, and the liberal arts.

The members of the Institute were all either nobles, foreign ministers or persons of high reputation. Among the clerical members, there were

were at that time two Cardinals, seven Archbishops, and sixteen Bishops

I insert here Bishop Hartmann's reply to this honourable proposal:-

"To M. de St. Antoine, &c.&c.

" Sir,

" I had the honour to receive at the commencement of this month your letter dated Paris, 10th November, 1851, from which I learned that the chief council of the Institute of Africa has had the goodness to elect me Honorary President of that Institute. This distinguished honour was conferred upon me five years ago by the same council. Though I was then fully sensible of the exalted favour bestowed, I could not, circumstanced as I was, accept it. But as the chief council has once more honoured me with the distinction, I shal not dare to decline it. I accept the honour which the chief council is pleased to confer on me, and thank them with all my heart, though I by no means merit so high a favour.

"The object of the Institute, as I remarked in my first letter, is truly noble, philanthropic and Christian, and though, in my position, I cannot afford those services which my heart desires, I shall, at least, do all that is in my power.

"It is the clergy, especially, - always an enemy to slavery; zealous civilizers of the barbarous; and the paternal protectors of the oppressed,- who must labour to realize the magnanimous object of the Institute of Africa.

"Deign, Sir, to accept, etc."

The two nuns of Jesus-Marie, the zealous allies of Dr. Hartmann in the work of education, were reinforced by the arrival of four new sister religious; another more substantial consolation for the heart of the Bishop. How happy Dr. Hartmann would have felt could he but have bestowed such a blessing on the now finished convent at Bankipore; but, alas! the house was without inhabitants. He had addressed himself to all countries of Catholic Europe, in order to obtain nuns, but in vain! His pitiful appeal seemed to have found an echo in Bavaria; and in fact a few religious ladies of the Institute of the Blessed Virgin Mary had

had been destined for the new convent; but, in consequence of circumstances which we have never been able to account for, the destined nuns were detained on their way, and their services utilised by another Vicar Apostolic; a sad blow again, for our poor Bishop.

How much must he have suffered in seeing himself in the dire necessity of being unable to do any good to his first mission - to his Benoni, whom he had brought forth amidst so many sighs and great pains, from whom he was condemned to live so far, as though in exile, after whom he was continually sighing, without the least hope of seeing him again.

"Oh, let me fly - fly up once more!
How would my wing delighted soar!
What rapture would my song declare,
Pour'd out upon ~~my~~ the sunny Air!
Oh, let me hence depart! In vain
I try to breathe one gladsome strain:
In this dark den I pine, I die;
Oh, let me fly to yonder sky!"

Logan.

1853.

"I am come into the depth of the sea; and a tempest hath overwhelmed me."

Ps.LXVIII. 3.

Pius IX, when receiving Dr. Hartmann in 1856, addressed to him those words from the royal prophet, in allusion to the events which we are about to ~~relate~~ narrate. We shall behold, indeed, the intrepid prelate immersed, as it were, in the depths of the sea, and the most violent tempest overwhelm him. So eventful was this year that the prelate thrice found himself obliged to have resourse, in writing, directly to the Holy See. The year 1853, has been one of the most eventful in the annals of the church of the East; and in a special manner an eventful one in the life of our Bishop, for it has encircled his temples with the glorious crown of a confessor of the faith; but more especially eventful for his

for his own heart, for this year wa to cut off all his relations to his endeared Patna, to rivet him to Bombay.

Before I begin the sad recital of distressing events, let me notice two consolations with which God prepared the heart of His servant for the heavy trial.

The Revd. Fr. Walter Steins, S.J., a pupil of the celebrated College of Fribourg, the future successor of Dr. Hartmann in Bombay, and at present the energetic Archbishop of Calcutta, was sent to the assistance of the Delegate of the Holy See at Bombay. Admirable providence of God! who sends a faithful friend, an active co-operator, an energetic but prudent counsellor to Bishop Hartmann on the very eve of these great events. The relations that sprung up between these two distinguished men reminds us strikingly of those which existed between the Venerable Don Juan Albuquerque (the Franciscan bishop of Goa) and St Francis Xavier.

Let us now draw near the death-bed of two priests. The death of one of them afforded Dr. Hartmann the second of the two consolations to which I just now alluded, for it was the death of a schismatic priest returning into the bond of Catholic unity. The other, alas! expired in the bosom of the schism. The aspect of the last moments of both will ~~plae~~ place our minds in the right disposition for judging, in the light of truth and with the balance of the sanctuary, of the events of which we shall soon be the witnesses. "It is better to go to the house of mourning than to the house of feasting; for in that we are put in mind of the end of all, and the living thinketh what is to come."

"On the 27th of the last month" said the Bombay Catholic Examiner of February 1st, 1953; "the Revd Caetona de Jesu, native priest, who unhappily a year ago, joined the schismatic party, departed this life. When he saw his last hour fat approaching, he desired to be reconciled to the Church, and publicly asked pardon for the great scandal he had given in leaving the jurisdiction of the Vicar Apostolic. He finally received the sacrament of the dying from the Very Rev. Michael Anthony, vicar of the Cathedral..... When man is on the brink of eternity, and reflects on the strict account he must shortly render to an omniscient and omnipotent

omnipotent judge, he reasons quite otherwise from what he was wont to do before.......

"We mention here the death of another native priest, who two years ago joined the schismatic party, for no other reason, than because his relatives were greatly involved in the schismatical revolt of the Church of N.S. de Salvacaon in 1850. Though old and weak, he resolved to break the chains which bound him against his conscience, and to reconcile himself to the Vicar Apostolic. And he did so in fact. But his relatives were no sooner aware of this step, than they so intimidated him, that, as he himself declared, he dared not resist?".

How many priests, alas! lose their souls for the sake of relatives!

The fatal hour was now struck. Its sounds, like those of a funeral knell, will long vibrate in the soul of Bishop Hartmann and become for long years the source of the most painful recollections.

A small dark cloud had first appeared in the far East. Soon it drew nearer and nearer. Increasing in size and advancing with the velocity of the Simoom, it reached the South of India and burst the Church of Ceylon. Then it took its direction with undiminished rapidity towards the northern Indian coast, and on the 1st February 1853, Bombay Island was darkened by its baneful shadow. This devatating cloud was Jerome de Matta, Bishop of Macao, who had come to Bombay to renew all the scenes of 1844. He was the very incarnation of the schism. How and why he came, Count de Bussieres in his histoire du Schisme Portugais" shall tell us.

"J. de Matta had been appointed Bishop of Macao on presentation of Portugal, previous to the arrival of Jose da Sylva Torres at Goa. The Bishops of Macao having never, up to that date, interferred with the jurisdiction of the Vicars Apostolic, no particular promises had been required of him. He had, as all Bishops usually do, promised to obey the decrees of the Holy See, and to maintain them with all his might.

"Jose da Sylva found in this man a worthy successor in the deplorable work he had undertaken whilst in India.

"The Goa clergy was not unaware of the fact that owing to the absence

absence of an Archbishop, the populations would be drawn towards the Vicars Apostolic. In order to counteract such a movement, they were continually spreading rumours about an early return of J.da Silva or of s someother Archbishop. The dissatisfaction of the populations in fact found vent in murmurs and even menaces of receiving confirmation from or joining, the Vicars Apostolic, if this absence were longer protracted The Goa Clergy,determined by all means on giving satisfaction to their respective flocks, announced the future arrival of the Bishop of Macao at Bombay, and took care to write to Lisbon urging the Government to authorise Matta to proceed to ~~Matta~~ Goa. It was now made known that ~~Mat~~ Matta had already left his residence. Great was the triumph of the schismatics. Due preparations were made to receive the Bishop with all imaginable pomp. The prelate disembarked first in Ceylon, and his first step wa to visit a certain Mr.Misseau, one of the most ardent champions of the schism. After havingconferred the Sacrament of Confirmation and performed other episcopal functions, he sailed for Bombay."

The Chief stands at the entrance of the fold. The enemy, with his hands filled with cockle, is ready to step into the field of the good man of the house. But the watchman has given the alarm from the height of Sion's tower. The third day after the arrival of the portuguese prelate, who had sufficiently proved by his acts to what end he had come, the Administrator Apostolic directed to him the following letter, accompanied by several documents. True apostolic courage, joined to noble sincerity, breathes throughout the whole of it:-

"My Lord - I learn with most heartful pain that your Lordship has ~~experienced~~ exercised Episcopal functions and will continue to do so during your stay in the Islands of Bombay and Salsette. Your Lordship cannot be ignorant of the Apostolic Brief of Gregory XVI. of happy memory, which begins with the words: Multa praeclara,and of the allocution of His Holiness Pius IX. delivered in the secret Consistory on the 17th February 1851, which begins; Inter novos; to say nothing of the many other Apostolic letters regarding the ecclesiastical jurisdiction beyond the temporal territories of the Crown of Portugal. I

I deem it proper to transmit to your Lordship some documents relative to the ecclesiastical jurisdiction in the Islands both of Bombay and Salsette; from which it is certain that the Vicar Apostolic of Bombay, or his vicegerent, has been constituted and confirmed by the Holy See, the sole legitimate ordinary of both Islands. I transmit therefore these official letters, praying that your Lordship will be good enough to show me the Apostolic mandate, by which the Apostolic provisions made therein, are expressly revoked, or derogated from; and in virtue of which your Lordship is authorized by the same Holy See to exercise in the aforesaid Islands Episcopal functions or jurisdiction. Until your Lordship produces to me such an Apostolic mandate, I solemnly, publicly and officially protest against all episcopal acts or jurisdiction which your Lordship has exercised or may hereafter exercise in both islands, and I shall immediately refer the case to the Holy See.

"I entreat your Lordship through the bowels of God's mercy, not to disturb peace and union, or ecclesiastical order, and not to hold part with the manifestly disobedient. Rome has spoken, the question is decided. Would to God that the division were also at an end. Your Lordship, no less than myself, must soon stand before the tribunal of the severe Judge and supreme Pastor, Jesus Christ, who in giving to Peter the keys of the kingdom of Heaven, said: 'Whatsoever thou shalt loose on earth, shall be loosed also in Heaven, and whatsoever thou shalt bind on earth, shall be bound also in Heaven; whom He likewise by His supreme authority commissioned to feed all His sheep and lambs, i.e. to govern all pastors and believers; and not to Peter alone but also to all his successors, the Roman Pontiffs, to whom we, in our holy consecration with a SOLEMN OATH, have promised to obey, and to observe the Apostolic mandates with all our might, and to take care that they be observed by all.

"I most ardently pray to God that the division may be removed and that all may be of the same mind and submit to the Apostolic mandates and provisions. May God preserve your Lordship long in health and happiness.

happiness.

"Given in our Episcopal residence at the Chapel of the B.V. of Carmal, Bombay, this fourth day of February, 1853."

The effect produced by the preceding letter on the minds of the Portuguese prelate was that which was expected, - a simple acknowledgment of the receipt of the letter and its contents, without any explanation. On the following Sunday, the Bishop of Macao proceeded amidst great pomp to the mother Church at Mazagon, the chief bulwark of the schism in Bombay. In the midst of clouds of incense which ascended around him from that crowd of degenerate priest and deluded [illegible] people who surrounded him, how little did he care for the remonstances and protestations of the isolated Vicar Apostolic! The chief organ of the schism, the Indo-Portuguese journal ABELHA, and ev even a Protestant English paper, the Bombay Gazette, were both overcome with the tenderest sympathies for the Portuguese prelate. They have both left pompous descriptions of this schismatical ovation and of the others that followed. For the benefit of the reader is subjoined, first in order, a translation of the ABELHA'S description; for in this matter it deserves precedence; and then follows the article from the Gazette, containing a version of the discourse held by Bishop Matta.

"Last week," says the Portuguese journal; "we gave an account of the arrival of His Excellency, and now we shall notice, with all possible brevity, the pastoral labours and spiritual succours, afforded by him during the week to the Catholics of this city.

"Notwithstanding the fatigues of his voyage, and the ruined state of his health, on the day following his disembarking, His Excellency deigned to confer the minor orders and that of the subdiaconate, on the candidates, who, duly disposed and prepared, presented themselves to him, with the dimissories of the Diocesan (?) authority. Great was the concourse of the faithful who were present at that act, which terminated after 11 o'clock of forenoon; and a little after, His

His Excellency was visited and complimented by different cavalheiros, who by the distance at which they reside, had not been able to do it, directly on his arrival.

"On Sunday morning by the return of 9 o'clock, he made his solemn entrance into the mother Church at Mazagon, in the midst of an immense concourse of people who flocked together, to be present at the religious act of that day. The prayer being finished, His Excellency ascended to the pontifical chair, which was set upon the platform, under a canopy, and from thence he directed to the bystanders, who listened to him with great attention, a discourse that allured and subjugated for a good space of time the attention of the audience as numerous as varied. The gravity of the intimidation, the serenity of the physiognomy, the suavity of the voice, though weak, the fluency and vigour of expressions, and more than all the good delineation of the discours produced on the spectators a notable emotion and brought home to their spirit~~s~~ an irresistible conviction. After an exposition, brief, but clear and energetic, of the circumstances which occasioned the coming of His Excellency to this city, his discourse took more vigour, speciallywhen with vibrating voice he fulminated the manoeuvres of the Propagandists, lamented the war that they carry on, openly and secretly, against the episcopal jurisdiction of the diocesan, and deplore the fatal consequences which from them have followed for Catholicism. It is not possible to give here an abridged idea of the brilliant and emphatic oration with the best possible effect. What we can assure, is that as many as had the good fortune to hear His Excellency, were charmed, not only by ~~the~~ his powerful eloquence, but also by the courage with which he sustained the rights of the advowson against its relentless enemies.

"The discourse finished, His Excellency dressed himself with pontifical vestments, and commenced the mass, and during it conferred not only the minor orders but also those of deacon. By this time the concourse of people was increasing to the point that it could be able to obtain entrance into the Church, which was already too much crowded. N

crowded. Not only the churchyard, but even the avenues were taken. By noon ended the ordination, and His Excellency commenced then to confirm an immense number of children. The administration lasted for more than an hour, and, at the last, the ceremonies terminated at about 2 o'clock of the afternoon.

"The Church was on that day adorned with all neatness, and the band of music wa brilliant.

"On Monday, His Excellency transported himself towards the Church of our Lady of Health (N.S.de Saude) in Cavel, and there he administered Confirmation to thr numerous parishioners of that village. Ther There also the concourse of the people, they tell us, was innumerable and the act generally was very decent and edifying to the faithful.

"Yesterday His Excellency went to confirm in Corley, and to-day, and on the following days, he intends to confirm the Catholics of Tanna, and of other Churches of that Island. On Sunday next there will be solemn ordination in the Church of St. Andrew of Bandorah, and in the evening, Confirmation in the Church of Salvacaon in Mahim"

The narration of the Bishop's proceedings was continued as follows in a subsequent number of the Abelha:-

"Having noticed last week the movements of His Excellency in the exercise of the episcopal functions in the divers Churches of this ci city, we will now give a very brief account of his progress in the different Churches in the proximate island of Salsette. On Tuesday morning last week, His Excellency transported himself in carriage with all his train of attendants towards the Church of Corley, where an immense number of Catholics had met together, not only of that but of the neighbouring parishes. In the proxmity of the Church, the brotherhoods of the divers fraternities with their crosses and other insignia had formed themselves into wings along the street, and the clergy had placed themselves at their head. His Excellency scarcely alighted from his carriage when loud greetings resounded on all sides through the echo of fireworks (recameras) and the sound of bell ringings.

ringings. Being respectfully complimented by the clergy and the more conspicuous of the parishioners, His Excellency directed himself between the wings of the brotherhoods, and through a shower of flowers and rose-water, which were profusely scattered on the way to the principal door of the church, where he said a prayer, and was conducted to the throne under a canopy previously erected. Revested in pontifical vestments His Excellency ascended to the high altar, and there administered the Sacrament of Confirmation to more than 250 persons, who duly prepared, had presented themselves to receive that Sacrament. This religious ceremony, as also the Blessing with the Most Holy, lasted till an advanced hour, and concluding it His Excellency went to rest himself in the parochial house, and received there all the homage and respectful attention due to his eminent dignity, not only from the clergymen, but from a large number of seculars, who in strife disputed among themselves the honour of being presented to the virtuous prelate, that deigned to bring them from such a great distance the succours of which they were a long time deprived. The paternal kindness with which His Excellency received them; the benevolence and affiability with which he treated and consoled them; the pastoral care and solicitude with which he informed himself of their spiritual wants; the pleasure and courtesy with which he received all those who to have access to his person, captivated in such a manner the gratitude and acknowledgment of the good Catholics of these villages, that all retired content and satisfied, blessing the illustrious prelate, who administered them the spiritual consolation on that (for them) extremely joyful day. His Excellency for his part seeing so many and such exuberant proofs of respect, consideration and esteem, which the Portuguese prelates inspired in the Catholics of this part of India, and recognising in their religious piety the most secure testimony and pledge of loyalty and gratitude towards their first evangelizers, and their decided propensions in preserving themselves faithful and united to their primitive pastors, got extremely affected, and he shd shed tears of joy and satisfaction at seeing himself surrounded by

by such great fidelity and dedication."

The Abelha continues in the same adulatory strain the description of His Excellency's pastoral visitations, and closes it with the following ominous postscript:-

"Since writing the above article, an accurence notable enough has come to our knowledge, which we will not omit to register and commemorate here as much, because we consider it honourable for the worthy and virtuous Portuguese prelate, as because we consider it an indication little equivocal of the discredit into which the propagandists have fallen even among their own adherents.

"When his most Reverend Excellency, on Monday morning, was directing himself from the Church of Salvation to that of Bandorah, at the moment of his arrival at the bridge, and in front of the Church of St. Michael, the Vicar of that Church, the Revd. Fr. Joseph de Mello unexpectedly presented himself to salute and compliment His Excellency and to ask him respectfully to have the complacency to enter his church and rest in the parochial house. His Excellency received him with great benignity, thanked him for his obsequious salutations, and expressed to him his desire of pleasing and condescending to his will, on his return from the Church of Bandorah, where it was his business to be at a marked hour. And on his return, His Excellency stopped at the door of the Church of St. Michael, and being received with great esteem by the Revd. Jose de Mello and many parishioners who had met together on that occaion; he said a prayer in the church, ascended the parochial house, and there received the obsequious homage of the Vicar and parishioners who wished to have the honour to kiss his ring. Such is the respect, consideration and esteem that a Portuguese prelate inspires even in those who are staying from the legitimate bosom The Revd. Fr. Jose de Mello, when he came to the carriage of His Excellency to salute him, related with great grief that the propagandists found themselves so helpless, that distrusting in the adhension of the parishioners of St. Michael, and supposing they were

were going to deliver the Church to His Excellency, they had falsely represented to the Magistrate of Police, and obtained a Police guard of constables and sepoys, and set them at the door of the Church to impede the pretended delivery! Such is the despair in which they find themselves, and such the great trouble in which the coming of His Excellency has put the usurpers of the jurisdiction of another."

We have borrowed from the Bombay Catholic Examiner the above translation of the Abelha's description. The numberless barbarisms and solecisma with which it abounds, leade one to believe that such broken English was purposely adopted throughout with a view of doing full justice to the native purity of the original. After such a panegyric we cannot feel surprised if Comte de Bussieres in his"Histoire du schisme Portugais," says that nothing could be imagined more fulsome than the strains of base, crawling adulation lavished on the person of J. Matta by the schismatics.

Let us now listen to the resume given by the English journal of the discourse delivered by the Portuguese prelate at Mazagon. The Bombay Gazette praises the orator and the oration with such hearty relish, that one may well wonder how that journal escaped transformation into a Goanese Catholic organ. As for me the impression produced by the speaker and his discourse is much the same as that suggested by the sight of a wolf preaching to a flock of sheep, or the aspect of Satan changed into an angel of light. No wonder, after all this, if the poor, deluded Indo-Portuguese population were so long detained in the nets of error. "Lo here is Christ, or there." Matt.XXIV. 23.

Here, then, is the substance of the Bishop's discourse as reported by the Bombay Gazette, February 8th, 1853:- "On Sunday last, the 6th instant, the Cathedral of N.S. de Gloria at Mazagon was thronged by Catholics, both of the diocesan and the Vicar Apostolic's jurisdiction, th witness the entrance of His Excellency the Rt. Revd. Dr. Matta, Bishop of Macao, who has been, as explained already, deputed to this Presidency, which is an integer of the archdiocese of Goa, to adminis-

administer to the wants of the Roman Catholics, pending the termination of the negotiations between the Court of Portugal and Rome, regarding the nomination of a successor in the archdiocese.

"His Excellency accompanied by the Very Revd. Archdeacon Soares, the Very Revd. P. Patricio and alarge number of clergymen, proceeded from the parochial house to the Cathedral at ¼ to 9 o'clock A.M., and was received at the principal door with all the honours and reverence due to him, and was conducted to his throne, the chorus in the meanwhile entoning the Te Deum which was sung, accompanied with a full orchestra.

"Soon after being seated, His Excellency delivered a short but impressive discourse, which was listened to with the greatest attention by every one present.

"His Excellency explained that owing to numerous representations from the British portion of the archdiocese, addressed to the Court of Portugal and to the Apostolic Nuncio at that court, he had been instructed to visit these shores and to afford such relief as was possible, pending final arrangements between the Court of Portugal and Rome. In obedience to those commands he had now arrived, and was ready to administer to the spiritual wants of the flock in this portion of India.

"As a preliminary, he would exhort the faithful to be mindful of the precepts of their religion; to walk in charity with all men, and beware how they rendered up themselves to any who appeared heedless of generating acrimonious feelings in that Church wherein all ought to find peace. They ought to know that those could not be sincere pastors who would repay hospitality by fermenting dissension in the fold.

"His Excellency dwelt at some length upon the lamentable dissensions caused in the Church, and extended to families by the jurisdiction question. Until he had arrived at Ceylon, he was unable to understand the several reports which had reached him from time to time as to the effects of this discussion; he knew that the priesthood were as liable as other men to forget the limits of their position in pursuit of an

an ambitious project, but he trusted much to their peculiar restraints for bringing them speedily to a sense of their legitimate position; he was however deeply grieved on his arrival at Colombo to find a violent war in the Church there, and that families were cruelly divided by the unchristian example of men claiming their pastoral care. This was a sore affliction, and he was deeply grieved by those who so blindly caused these scandals. On his arrival at Bombay, he found the same frightful dissension, with this aggravation, that not content with abusing the pulpit and the altar, some of the clergy here were so weak as even to use the press, in the hope of furthering their unhallowed aims. A journal has since his arrival been placed in his hands, in which it was attempted to throw discredit on the spiritual authority of the diocesan and this journal he has been assured is published under the auspices of the apostolic vicar. His Excellency would only observe that he was ready to administer to those whose hearts were not hardened against him, and if anything he could do would be blessed to the reclamation of the stiff-necked, of course, he would be thankful for such a mercy: those however who fancied he would enter into idle discussions were mistaken; he had the welfare of his mission to attend to, and the wild bickerings of ambitious men should merely be represented for the information of those authorities in Europe who are now engaged in the adjustment of these unhappy questions, whose labours would, he had reason to believe, be so soon brought to a happy issue. After the sermon, Pontifical mass was celebrated, etc."

The stay of the Portuguese prelate in Bombay was, happily, not protracted longer than February 21st, on which day he embarked for Goa. In leaving Bombay, his feelings must have been those of the enemy of the good house-holder, who returning in the dead of night from the tilled field in which he had profusely scattered the seeds of devastation. Both retired with the wicked consolation of having done all the mischief they were capable of. The Bishop of Macao had one consolation more; that of soon returning, as he had promised. Was he, then, not aware that he had incurred suspension; that in virtue of canonical laws, he had beenme

become irregular? (Conc: Trid: sess. VI. de reform. Cap.V & Sess XIV de ref. Cap. II.)

The Bishop of Macao displayed in Goa the same wonderful activity he had exhibited at Bombay. Within eight day he conferred holy orders on no fewer than 536 candidates; viz. the minor orders on 287; the subdiaconate on 207; diaconate on 11, and holy priesthood on 31 ! This seems incredible, but it is not the "incredibile; ergo divinum" of Tertullian. The French expession, fournee would not be here quite out of place. In consequence of the ordinations enmasse, the common saing in the streets of Goa, was that the Bishop had even ordained cocoanut trees, a kind of tree very common on those shores.

Dr. Hartmann, meanwhile, had not remained inert. He had under date of February 23rd, directed a circular to his clergy in order to acquaint them with the events that had just taken place; to record his solemn protestations against the proceedings of the Portuguese prelate; to order prayers for the extinction of the schism; to exhort them to persevere with fortitude in the bonds of Catholic Unity; and finally, to inform them that he had delegated to Rome his secretary, Redd. Fr. Ignatius who started on March 1st and reached Rome on the 18th of April. Events had been too momentuous and had followed each other too closely to have allowed the Administrator to wait any longer for a reply from the Vicars Apostolic of India to the circular he had addressed to them by way of engaging his colleagues to unite their efforts in resisting the torrent, and to depute to Rome extraordinary delegates, in order to urge there the immediate adoption of energetic measures.

We are now on the eve of the events which may be called the "Mahim tragedy".

"When the blade was sprung up, and had brought forth fruit, then appeared also the cockle". The soil of the parish of St. Michael, Upper Mahim, had been found specially fitted for the scattering of the deadly seeds sown by the Macao prelate, and carefully cultivated by Jose de Mello. This parish was just at this period in a state of violent dis-

dissension - it had become a perfect hell. Hitherto it had been the qu quietest spot in the island of Bombay. It was chosen by the Bishop Vicar Apostolic in 1794, in consequence of instructions sent out by the Hon'bl Court of Directors in the previous year, to the effect that the four parishes which then existed in Bombay, should be divided equally between the Archbishop of Goa and the Vicar Apostolic of Bombay. The Vicar Apostolic, however, remonstrated against such an injudicious measure, and requested to be allowed to retire to Surat whence he had been ~~chosen~~ called by the Government in 1717. But the authorities insisted upon his choosing two of the churches. On the parish becoming vacant in 1850, the Rt. Revd. Dr. Hartmann appointed the Revd. Jose de Mello, (Bishop Whelan's Vicar General) parish priest, A violent rapture had now broken out between the curate and a Mr. Mesquita on a question concerning the Church property. Instead of assuming the office of a conciliator, the curate had placed himself at the head of a party. Things went on so far that he refused to admit his antagonists to communion, and forbade them the use of their opas. On the 10th March his party, not content with obsructing the entrance of the church to their adversaries, declared loudly their intention of passing over to the Goa jurisdiction. Dr. Hartmann exceedingly apprehensive of the consequences, and of the evils which impended over the parish, had applied all possible means of concilation; but they were unheeded. The reader is already acquainted with the tendencies of this curate; witness his servile interview with Bishop Matta. Dr. Hartmann had severely rebuked him for this treacherous act, but he denied the charge, represented the whole as an odious distortion of facts, and when the Administrator Apostolic strongly insisted, both for the vindication of his character and the satisfaction of his ecclesiastical superior, that he should disclaim them publicly and officially, not the slightest notice was taken by the priest of the Bishop's injunction.How could Jose de Mello be disposed to follow the conciliatory recommendation of the prelate, when he saw in these dissensions the shortest and surest way to lead his parish to the schism,

schism, the great aim of all his exertions.?

To save appearances, however, he gave out that no one deplored more bitterly than himself this sad state of affairs. On the 11th of March he came to the Bishop, seemingly in a fit of despair, exclaiming; "MY Lord! the church is shut! the church is betrayed! I am lost!" His Lordship, on this started immediately for Mahim, where he hoped to be able by his paternal remonstrances to appease the excitement; but in vain. The delivery of the church to the Goa jurisdiction was accomplished. the performance of this disgraceful act had been advertised to take place on Sunday, March 13th. The Bishop addressed the following letter to Jose de Mello:-

"Dear Rev. Father,

"It was your pasteral duty to leave no means intried for averting such steps as the parishioners were about to take. You know your responsibility before God and the Church. Remember the moment of your death and the severe account a priest has to give to a terrible Judge.

"By no right can the church of St. Michael be transferred to the Archbishop of Goa. The accusation brought forward again, (even were it true) could never justify such a step. Whoever does not obey the Bishop appointed by the Holy See, does not obey Christ himself. There is no greater crime in the Church, than schism and heresy. You can impede the fatal step, and it is your absolute duty to impede it, but even were ~~this~~ this impossible, you could not *Sub Paena suspensionis ipso facto incurrendae* follow your parishioners; but you would be obliged to leave them and to remain faithful to your Bishop, as I told you yesterday. I trust you will perform a duty of ecclesiastical obedience, which will console you at the hour of your death. I have the honour to be, with blessing, etc"

Bombay 12th March 1853.

I borrow the following narration of the momentous events that now rapidly succeeded each other at Mahim, from the *Bombay Catholic Examiner*, 1st April, 1853, and I do so the more willingly as I have reason to ~~belie~~ believe that this narration is Bishop Hartmann's own composition. The

The reader will feel happy to hear from the mouth of the illustrious confessor himself the recital of his struggles and sufferings.

THE RT. REV. DR. HARTMANN, A VOLUNTARY PRØSONER IN THE CHURCH OF ST. MICHAEL, UPPER MAHIM.

"Bishop Hartman, tho' morally certain that the church was about to be lost, had still some flickering hopes that his presence at Mahim might prove of some utility. On the Sunday, (the 13th March), his Lordship proceeded to Mahim, in his carriage, all shut on purpose, fully prepared for the insults he would receive. Putting on the surplice, mozzetta and pectoral cross, he alighted quite unexpected, and passed through the crowd, who were taking the voles for transferring the church. The refractory priest Braz Fernandes, who revolted against his legitimate superior in 1850, and plunged the parish of N.S. de Salvacaon into schism was in the parochial house waiting for the termination of the farce going on in the porch of the church, in order to take solemn possession of it in the name of the Archbishop of Goa, and to perform divine service therein. It certainly was owing to Divine Providence that the church doors were thrown open on the arrival of the Bishop, and that his Lordship arrived at the scene of confusion and disorder just in time. Half an hour later, and all was lost. That church was not to have been unlocked till after the voting. It had been locked on the previous Thursday; and nothing short of an entire assurance of, and confidence in, victory, could have induced them to re-open it before then. That Dr. Hartmann would have ventured to repair to the spot, was a thing they certainly never dreamt of. And well might they have been assured of their success, from the manner in which the votes were taken. In fact the other party (Mesquita's) with a very few exceptions, refused to vote at all, unless left perfectly free, and in the afternoon the votes gathered by them were about 400; while those of the opposite party, including those who were perfectly ignorant of the nature of the opposition amounted in all to about 354.

"Dr. Hartmann, on descending from his carriage, went quietly into the church, nobody preventing him, as his sudden appearance was like an

an electric shock which every nerve had received, and ere the people could recover from the shock, his Lordship had taken his seat in fron of the altar. The bells were rung though the schismatics struggled in vain to stop them. Such of the people as were sincerely attached to the Bishop, hitherto broken-hearted, received new life, as it were; appeared overjoyed, and instantly surrounded the Bishop on his arrival, his Lordship complained bitterly of this treasonable act in transferring the church against all right, and without any reason or cause. He said that if any party had actually grounds to be dissatisfied with him, it was Mr. Mesquita's, and not the revolting party; certainly, that nobody had the right to transfer the church to the Goa Archbishop; none could withdraw himself from the jurisdiction of the Vicar Apostolic without being guilty of the crime of schism; and that he (Dr. Hartmann) rather than leave or give up the church, would die in it a martyr. The Bishop then summoned before him the two priests, viz. the Vicar Jose de Mello and the chaplain of Sion, assistant priest to the Vicar, (Rev.Fr. Gabriel de Silva) to whom his Lordship ever shewed a particular affection. They appeared in a respectful and submissive manner. The Vicar had just that moment sent in to the so-called Vicar General of the North, a letter of obedience and submission to the Archbishop of Goa. Of this Judas-like perfidy, Dr.Hartmann had not been made aware till the afternoon. He rebuked them both in strong language, the Vicar in particular.

"A tumult now occurred consequent on an attempt made to turn the priest, Joao Braz Fernandes, out of the parochial house. The tumult having subsided, the Bishop wished to offer up prayer with the congregation under the exposition of the B. Sacrament. Hetherefore called for the Vicar and demanded the key~~s~~ of the Tabernacle. The Vicar replied, that the key was not with him, and that those who kept it, would not deliver it up. The Bishop twice commanded the Vicar under obedience to bring the key; well aware that if he but willed it, it would be forthcoming. But twice he returned saying that they would not give up the key. His Lordship, then, under pain of excammunication, commanded him who kept the key

key to give it up, but in vain. The Bishop then recited before the altar where the Blessed Sacrament was deposited, some prayers with the congregation. Some of the schismatics of the revolting party, rushed in suddenly, causing a disturbance and exciting a tumult. But baulked in the attempt, they quietly retreated, waiting for the evening, when it appears it was intended to cause a fresh disturbance, and to have all those who were inside the church, the Bishop included, expelled by the use of violence. The tumult was frightful indeed; every moment bloodshed was feared. His Lordship was almost uninterruptedly on his knees praying before the B. Sacrament. The constables, in the meantime had everybody occupying the nave of the church turned out of it without exception. Not the slightest insult or affront was offered to the Bishop. A constable stood all the time close to his Lordship. The storm over, those attached to the Bishop went in again; however, soon after, all seemed to be over, and to be quiet. But at 11 o'clock at night, a certain Mr. O'Mealy entered, accompanied by Captain Baynes, the Superintendent of Police. Mr. O'Mealy, we would do well to remark, is not a parishioner, and, therefore it seems to us strange that Captain Baynes should have called on the Bishop in company with such an individual. Capt. Baynes insisted that Dr. Hartmann should leave the church. But his Lordship declined, stating that he had a right to stay in it, and that the Police was obliged to protect him. Capt. Baynes then prohibited any divine service being performed in it. But here we may be permitted to ask, what right had the Superintendent of Police to impose that prohibition? Has not the Bishop of Bombay enjoyed full right over that church for these 60 years back, as given him by Government? Has Dr. Hartmann for a moment ceased to enjoy that right? Why then prohibit him from performing divine service in his own church? But everything seemed to have been planned for turning Dr. Hartmann out; for the church doors were closed, and could not be opened without a serious breach of the peace; the people were commanded to leave, except a few required for the personal service of the Bishop. To the rest admission was positively refused. Even priests and friends could not be received except with much difficulty. Capt. Baynes called a second time on the

the Bishop to persuade him to quit the church, as his remaining there would not, he said, be consistent with the dignity of a Bishop. But that gentleman laboured under a misapprehension; for he believed that the question was all about church property. But the Bishop explained to him that the dispute involved a vital religious principle, and that he, as the good shepherd, must suffer every inconvenience, even death itself, to preserve the church from falling into schism; and, further, that he had already appealed to Government, ad insisted on the protection of the Poli -ce. Capt. Baynes promised every protection to his Lordship's person. yet he permitted the revolting priest not only to bury his own dead, in the very compound then in Dr. Hartmann's possession, (there being another churchyard) but all, without distinction;while he positively forbade Dr. Hartmann to bury his dead in that compound. Jose de Mello, that revolting priest, derived his appointment, as Vicar of that church, from the Bishop himself, (and it must be observed, that a Catholic priest has no authority to perform parochial functions in presence of his Bishop against the will of his Bishop,) we say, he was allowed, in presence of the Bishop, and in his compound, to bury persons following his Lordship's jurisdiction and separated from that of the revolting priest; three constables, moreover, were in attendance to protect him in the performance of the funerals.

"Dr. Hartman protested against the conduct of the police, and gave his reasons for so doing, stating that he would appeal to higher authorities; his Lordship was however informed by a constable, that the order the police had received from Capt. Baynes were, not to interfere, and ~~tht~~ that any interference on his (the Bishop's) part would be punished with imprisonment.

"Matters standing so, immediate steps were forthwith taken to obtain redress for the wrongs done to the Bishop. The Advocate General, Mr. Lemessurier and the Bishop's solicitor, Mr. Dallas, took the case up warmly. Mr. A.K. Corfield, the senior Magistrate, refused to move in the matter at first. This gentleman had been thrice strongly requested to expel Dr. Hartmann from the church, and must probably have been greatly

greatly prejudiced against the Bishop by false and erroneous statements. On the 18th, however, some hopes were beginning to be entertained, which on Saturday were much increased. Unfortunately, his Lordship received on that day a letter from Government stating that the Rt.Hon'ble the Governor in Council could not interfere in consequence of a late despatch from the Court of Directors. Hereupon Dr. Hartmann requested his solicitor to file an action in the Supreme Court.

"On the feast of St. Joseph, his Lordship performed mass for the first time, but quite privately. During these eight days the Bishop could not leave the church for a moment, and was obliged to suffer great inconvenience. Notwithstanding this hard usage, the schismatics were dissatisfied with the police for having allowed the Bishop finally to leave the church and breathe a little fresh air in the miserable compound. They required the police either to lock the Bishop up in the church, there to die, or to abandon the church to them - abandoning therewith a large flock committed to the Bishop's pastoral care, to be devoured by a ravenous wolf and a pernicious schism.

"Mr Arthur King Corfield, the senior Magistrate of police, gave permission for Jose de Mello's party to have mass said on Sunday, March 20th, in a corridor, hitherto used as a school-room, and the Bishop was to celebrate in the back church-yard. His Lordship apprehended on that day some great mischief. So provident was he, that he immediately appointed a Vicar General in the person of the Very Rev. Father Michael Anthony, Vicar of the Cathedral Church, He sent, further, a circular to all the churches of his obedience in the island, prescribing public prayers, himself remaining nearly the whole of the night and the next morning absorbed in devotion. He relied very much on the mighty intercession of the glorious St. Michael, the Archangel, to whom the church is dedicated, and on the ardent and unceasing prayers of the good nuns and the innocent inmates of the convent.

"Before divine service, at about 9 o'clock before noon, a door which had been locked up from the breaking out of the disturbance, in order to prevent ingress into the church through it, was suddenly opened, when lo! MrO'Mealy, some constables, the priest Jose de Mello, and a few of the

the leaders of his party entered, unsealed the door of the vestry, and all, except the priest, came into the church. Mr. Mesquita strongly remonstrated against such conduct on the part of the constables, and left immediately to make a report of the circumstances to Mr. Corfield. Mr. O'Mealy occupied himself in taking a survey of the church and seemed to give directions, after which the schismatics proceeded to nail up the church doors. This was done on purpose to frighten the Bishop into leaving the church; which was all they ardently desired. But his Lordship seating himself in front of the altar, crucifix in hand, was determined not to suffer the church and congregation to fall into schism through his cowardice or irresolution. When the doors were so fastened in the presence of the constables, Mr. Gabriel Dias, the administrator, requested the Bishop to quit the church, as they wished to lock it wholly up, until the decision of the Court could be obtained upon the question ~~at~~ at issue. The Bishop saw through the trick instantly; for, as Capt. Baynes had restored the keys to them and permitted them, on their own authority, to nail up the doors, and to drive the Bishop out, the Bishop of course, could offer no objection or resistance to their re-opening it, after he had once left it. If the church was to be locked up till the Court had pronounced its judgment, it ought to be done by competent authority, or by mutual agreement. The material advantage which Dr. Hartmann enjoys, is his being in actual possession. His Lordship, therefore, could not consistently leave the church. He replied to their proposal; 'You may do as you like, but I shall not leave the church.' There were 80 men with his Lordship, who, when requested to leave, said, that if the Bishop did not quit the church, they would not quit the Bishop.

"Those barbarians, then, proceeded to nail up the last door. The heat was insufferable, all the windows, except one, being shut; the people still fasting, began to feel thirst, consequently some charitable persons passed some water through the open window. A letter was prepared and without loss of time despatched to the Advocate General through that same window. No sooner was this communication through the window detected by the schismatics, then they proceeded to nail it up also. Dr. Hartmann en-

entreated them not to do so as it was the only comfort to the people inside. But they were inexorable. The Bishop then directed his entreaties to the constable for God's sake and in the name of humanity, but the constable simply replied that he could not interfere, so the schismatics forcibly shut the window. The Bishop and his people perceiving that it was only by physical force they could prevent the shutting of that window, resisted, but they were overcome. The Bishop was now nearlybeing hurt, his arm happened to be jammed between the iron rails and the window, while in the act of resisting the pressure made from without, and had his Lordship not brought to its help the force of his other arm, his hand would have been severely injured. The sacred ornaments having been removed outside where the altar was erected according to the magistrate's permission, no mass could be said. The Bishop them assembled the people the Holy Sacrament, recited prayers, gave Benediction and communicated himself, consuming all the particles. The people called out for water, but were not responded to. Then standing at a door, they called for a policeman, in order to deliver to him a letter; again, no answer was returned. The schismatics, being allowed access to the gallery, came to enquire whether anyone in the church were willing to go out. No one wished to leave the Bishop, because once gone out, he would not be allowed to return.

"A constable coming into the church, his Lordship expressed a wish to see Capt. Baynes. The Captain readily complied. His Lordship pressed for protection from the police. The Superintendent merely said; "If any one hurt you, he will be severely punished". To which the Bishop rejoined; "Could I be more hurt than I am, being thus cruelly imprisoned without a breath of fresh air, or without a drop of water?" But the poor Bishop found it in vain to move the sympathy of the Capt. who was unable or unwilling to afford the slightest relief or assistane

"The Advocate General, on getting the Bishop's application, immediately communicated with his Lordship's solicitor. Mr. Dallas went fort with to Mahim, and desired to see the Bishop, his client. He was refused; even Capt. Paynes himself could not prevail upon the schismatics

schismatics to grant Mr. Dallas's request. They, however, handed to the Bishop a letter from his solicitor, who in the meantime reported the proceedings to the magistrate with a request to repair to the post. Mr. Dallas advised the people inside to break open a door and make a passage for themselves. But Dr. Hartmann found that this was neither practicable nor advisable; that in fact, he would have to bemain locked up, till an action had been filed in the Supreme Court, which he hoped would be done the next day, (Monday) preparing himself, meantime, to remain without food and water for another day. Mr Dallas then proposed to the wardens that if Jose de Mello would vacate the parochial house. Dr. Hartmann would leave the church, the police being put in possession of both. This proposal was rejected. At about sunset, Mr. Corfield arrived Surprised and disgusted at seeing the doors and windows all fastened he commanded Mr. Gabriel Dia, the administrator, to open them and a side door which leads to the main road. Three times the Magistrate commanded him, but the administrator brought word, that they would not open them. The Magistrate directed a constable to break open the doors and the window; which was accordingly done, and moreover he ordered funerals to be performed by the priests of the party to which the relations of the deceased belonged.

"When the doors were opened, the Christians, and even Hindoos, rushed in to congratulate the Bishop upon his deliverance. Some even shed tears at the sight of the cruel treatment to which the Bishop was exposed. The next morning the church was filled to excess with people, who came to attend the Bishop's mass; some very respectable Parsees waited upon his Lordship to express likewise their regret at the previous days treatment, and the joy at his deliverance bt the Magistrate.

"But the doings of the schismatics did not stop here. Their barbarous conduct seemed to afford them delight. A palanquin and bearers were in readiness to carry the Bishop away in the night. Fireworks were also prepared, and a public ovation was to take place, in the event of the Bishop being driven away by dint of violence. Success would most assuredly have crowned their last desperate effort, had Mr. Corfield not been

been on the spot in due time, for the people who remained locked up the the whole day began to feel the craving of hunger and thirst, and many, fainting off, were disposed to leave at nightfall. The Bishop kindly consented to their leaving. But his Lordship was resolved to remain himself alone till the suit should be filed: The schismatics fancying themselves to have all the advantage on their side, sought only to drag the Bishop out in the palanquin in order thus to become undisputed possessors of the church.

"From Sunday evening, the Bishop remained in unmolested possession of the church, the Magistrate having positively enjoined the police to protect his Lordship. On Holy Thursday the Bishop consecrated the Holy Oils in Pontificals, assisted by Deacon and Subdeacon. None of the beautiful and touching ceremonies of Good Friday and Holy Saturday were omitted: On Easter Sunday he celebrated a pontifical mass with all possible pomp and solemnity. Many of the deluded partisans of Jose de Mello have already returned to the true fold, and we entertain great hope~~s~~ that very soon the other few will also repent of their error and return to their Pastor, who for the sake of their souls only, is now sacrificing every comfort of life by living a willing prisoner in the Church of St. Michael, Upper Mahim."

The schismatics could not forgive Mr. Corfield for having protected the Bishop against their brutality. They addressed a complaint against him to the Governor himself, the gentle preamble of which ran as follows

"It is notorious in Bombay that a friar known as Fre Anastasius Hartmann, who has been consecrated to the Bishopric of Derbe in Asia Minor, and who sometimes styles himself Bishop of Bombay, and sometimes Apostolic Administrator at Bombay, has, for some days, been disturbing the peace of this parish, not only with impunity, but apparently, with the active assistance of the police.

"We do not mean to trouble your Lordship about this man; our remedy against him rests in another quarter. Our object is &c........"

On March, 29th, the Bishop addressed, from the Mahim church, anothr

another circular to his flock, which, after the narration of his sufferings at Mahim, concludes with these words; "Our application to Government had no effect, the Court of Directors having recently directed it not to interfere; nor would the Supreme Court allow us to file a suit; consequently we are still in the church of St. Michael and must look for help from Heaven. We, therefore, order hereby that in all churches throughout the vicariate, until further notice, on Sundays after Mass, five Pater and Ave be recited, and where possible, under the exposition of the Blessed Sacrament in *pixide*. We are suffering all this in consequence of the unhappy interference of the Bishop of Macao with our jurisdiction, by which he has thrown the whole Catholic community in both the islands of Bombay and Salsette into the greatest agitation. His return from Goa to Bombay is expected to take place in the course of next month, when new tempests await us. We, therefore, most earnestly beseech all the faithful to remember us daily in their private prayers; that God may give us strength and assistance, and turn our sufferings to His greater glory, and to the triumph of the church over schism. We must also inform you that according to Canon law and Catholic discipline, no Bishop is allowed to exercise any episcopal act in the province of ~~anoth~~ another Bishop, and all those ordained by him are *ipso facto* suspended, and if they exercise afterwards their respective sacred functions, they become *ipso facto* irregular. Whoever causes division and schism in the Church, even were he an angel from Heaven, is to be avoided as an enemy of Christ. We therefore trust and earnestly pray through Our Lord Jesus Christ, that our flock at the return of the Bishop of Macao will be very cautious, and that those who at ~~the~~ his first arrival were not mindful enough of their duty as regards Catholic unity and strict adherence to the Bishop appointed over them by the Holy See, will repair the scandal by setting a most ~~all~~ edifying example of Catholic Unity under our obedience in this presidency."

Though the close imprisonment of the Bishop had not lasted longer than those eight days, he still remained confined there for a considerable length of time, as he could not leave without exposing the church

church to a new *coup de main*, and when on Low Sunday he was called to consecrate the Very Rev. F. Michael Anthony, who had been appointed Vicar Apostolic of Mangalore; it was only upon having received the most solemn guarantees for the security of the church from the police, that he could proceed to the city to perform the solemn act, to return immediately afterit to his place of confinement.

Things remained, of course, in an unsettled state at Mahim.On the 3rd of April a man was killed in a riot between the two parties.

"On Sunday, April 10th", says the *Bombay Catholic Examiner*, of April 16th; "about fifty men mostly Goanese, went to the church armed with sticks. First, they prevented the ringing of the bells for divine service. The whole of the day they remained there. A funeral was to take place in the evening. To prevent the bells from being tolled, they went up to the belfry and had the bell clapper removed under the very eyes of the police. Then the fifty men with their sticks took their stand at a certain distance, and one of them entered the closed compound and was followed by another, both however *without* sticks. They were desired to retire and were sent away. Others appeared disposed to enter forcibly. But Dr. Hartmann ordered his people inside to lock up the door, at which the intruders were extremely vexed. Two constables then amde their appearance on the spot. Then again the opening of the gate of the compound was loudly demanded.But it remained shut; and it was thus only that the funeral could go on quietly. The constables repeatedly told Dr. Hartmann that they could not interfere, unless there was a fight. The presence of the constables at that moment would not have prevented a breach of the peace, for the schismatics, if allowed admittance into the compound, would not have left it except by force, and the party which would have had to resort to the use of force would have been Dr. Hartmann's, so that the alternative seemed to be either to lose the church or to go to jail, or perhaps both! Dr. Hartmann up to that day reckoned upon the police for protection. Indeed, his Lordship believed the policemen were stationed there for the purpose of affording him protection. But he subsequently received a note

note from Capt. Baynes which gave him distinctly to understand that he need not look for assistance from the police. His Lordship found himself therefore, under the necessity of appealing to higher authorities. The Supreme Court could not be moved, in spite of the endeavours of the Bishop, who in his present trials can only draw consolation from the history of the passion of our Lord, and the trials of all the great pastors of the Church, - forsaken always by the worldly powers, when these have not actually been their persecutors."

The same journal in its issue of May 1st, 1853, had to mention new collisions, and announced that the schismatics had filed a bill against Dr. Hartmann in the Supreme Court.

"From the 21st to the 23rd ultimo, three men of Jose de Mello's party fell from some cocoanut trees; one of them broke an arm and a leg and lies now in a precarious state; the other two were found dead on the spot. Our readers will recollect that from the first week since the breaking out of the disturbances till Palm Sunday, Jose de Mello buried all the dead of both parties, under the special protection of the polic in the closed compound of Dr. Hartmann, though a grave-yard was at his very door, in front of the church - while the Bishop was not allowed to bury even his own people in the compound in his occupation.

"Mr. Corfield having done justice on Palm Sunday, all seemed quiet for a time: but Jose de Mello would have his people buried in the Bishop's compound. The grave-digger was turned out and the door wa shut The priest complained of this to a constable who requested the Bishop to open the door. His Lordship told the constable that the priest had no right or business to enter his compound. So the funeral had to be performed in the other grave-yard.

"On the 21st he applied to the police to be permitted to bury in th the compound behind the church, and that the entrance door should be left always open. Capt. Baynes issued very stringent orders to that effect - emanating from Mr. Corfield. Dr. Hartmann perceived the trick, and tolerating a funeral to be performed in his compound under the Capt orders, addressed a complaint to the senior Magistrate. On Sunday, the

the 24th, the funeral of one of the men, killed by the falling from the cocoanut trees, was to take place in the same compound. This Dr. Hartmann's party were unwilling to permit; and they consequently locked the door. Two constables hereupon read to Dr. Hartmann the order of the police, to which his Lordship replied, that the pretensions of the priest were too glaring an act of injustice; that his object was to foment fresh disturbances and to commit some fragrant breach of the peace; and that the final orders of Mr. Corfield were expected to be received with in a few minutes. Mr. Mesquita, however, who was charged with a message to the Magistrate, returned without a reply, because Mr. Dallas did not meet Mr. Corfield, and could not therefore prefer an application on behalf of the Bishop. But Mr. Mesquita refused to open the door, whereupon a constable hastened to the superintendent of police. Mr. Mesquita followed him with an errand to Mr. Corfield. Soon after the constable and Mr. Mesquita met together before Mr.Corfield. It was found out there that Jose de Mello had practised an imposition upon Mr. Corfield, by fraudulenttly representing to him the want of another place to bury his dead in. The object of the priest's insisting upon making Dr. Hartmann's compound his burial place, was obviously to excite some serious disturbance. On discovering this trick, Mr. Corfield reversed the former order and Jose de Mello was directed to inter his dead in the grave-yard in front of the church.

"So exasperated were the schismatics with this sad miscarriage of all their schemes, that the very next day a bill was filed in the Supreme Court, against Dr. Hartmann. To bring their question to an issue in the Supreme Court, had long been their intention, but many obstacles presented themselves which could not be very easily overcome; such for instance,as the want of money, badness of their cause, and the filling in of some blanks which prove the church's state of indebtedness and the maladministration of its property.These obstacles induced them to abandon their intention to proceed against Mr. Mesquita in court. "

The Bishop, in the church property and administration question had even defended Jose de Mello and addressed to Mr. Mesquita, through his

his devoted friend, three Monitoria Canonica for having summoned the priest de Mello before a lay tribunal. Jose de Mello not only believed then, that it was the duty of the Bishop to defend him, but would have the Bishop excommunicate~~d~~ his opponent. Yet this very man, so jealous of ecclesiastical immunities in his own case, now drags the Bishop before the Supreme Court! "With the kiss of Judas," says the Bombay Catholic Examiner (1st May); "he betrayed the Bishop when, apparently in a fit of despair, he exclaimed: 'My Lord! the church is shut! the church id betrayed! I am lost!' Judas, however, repented when he saw his master dragged before Pilate.But Jose de Mello having betrayed with the kiss of Judas his master and benefactor, does not only not repent of seeing him dragged before the Court, but drags him himself - nay he is at the head of his persecutors.Thus we see in him represented the character both of Judas and the Jewish priesthood. Had he a little shame and a little sense, he would have left this disgraceful summons to other hands, and gone to expiate his guilt in some unknown corner of the earth."

The 4th of July presented a consoling diversion from these repeated distressing scenes.The venerable prelate had obtained from the senior magistrate the permission of opening on this day the front door of the Mahim church, which like the others had been locked and barred; and the opening took place amidst the rejoicing of the faithful flock. The Bishop of course met with strong opposition, but the police were stationed to prevent a breach of the peace; and the Bishop triumpnantly entered into the church.

Another consolation for the Bishop was to see Mr. Corfield, his humane and zealous protector, justified by the Court, and the schismatic his accusers, declared non-suited.

With the beginning of May, the Administrator Apostolic received from His Eminence Card. Franzoni, the prefect of the congregation De propag: fide a letter of the Sovereign Pontiff to the Bishop of Macao, with a request to forward it to its address. He soon received a copy of it, the contents of which were to be published in the case of J.de Matta

Matta remaining deaf to the admonitions of the Holy See, lest the Catholics of India might believe the Holy Father had not reprimanded the Portuguese prelate for his proceedings. A second *monitorium* came, dated the 9th May, - the very day on which the celebrated encyclical, "*Probe nostis*" was itself dated.

Bishop Hartmann had, in the meanwhile, sent on April 12th, another circular to his colleagues, the Vicars Apostolic, beseeching them to urge at Rome the solution of these grave difficulties, and proposing several measures regarding the Bishop of Macoa, the refractory priest, concordat, etc. The Vicars Apostolic had signed the address proposed to them by Dr. Hartmann, and it was while this document was on its way to Rome, that the eventful encyclical "*Probe nostris*" reached the shores of India. The presence of Rev. Father Ignatius, Bishop Hartmann's deputy, as also that of the Rev. Frs. Strickland and Pucinelli, of the society of Jesus, both apostolic missionaries, and representatives in Rome of the Vicars Apostolic of Southern India, had also proved efficacious. The Rev.Frs. Strickland and Ignatius were subsequently deputed to London to transact there with the British Government several vital ecclesiastical questions, regarding the Catholic Church in India. The encyclical contained a cessure of the acts of Bishop Matta and the menace of excommunication against the four refractory priests, Soares, de Mello, Braz Fernandes, and Gabriel d'Oliveira, if within the term of two months they had not made their submission.

The Administrator Apostolic communicated to his flock the pontifical encyclical and accompanied it with the following pastoral letter:

"You are fully aware of the arrangements for Church Governemnt in British India, made by Pope Gregory XVI. in 1838, in his Apostolic Brief *Multa praeclare*. The reasons set forth therein, shewed the imperative duty and the full right of the Supreme Pastor so to do; not to mention that Portugal was at that time involved in an open schism and had shaken off all relations with the Holy See and contumeliously ejected the Apostolic Nuncio. The then vicar capitular of Goa first declared war against the bull Multa praeclare, and found his principal supporters in

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in the Goa clergy widely scattered over all the British territories, and leagued together with some native priests born in British territory The admonitions of the Supreme Pontiff were not listened to; though they (th priests) were always citing the Poes's authority, in order thereby to delude the faithful. In spite of this disgraceful opposition to the arrangements of the Holy See, the faithful showed daily greater disposition to submit themselves to the authority of the Vicars Apostolic, and the Goa Schism was approaching extinction. In the meantime 1844 the late Archbishop of Goa, Joseph da Sylva Torres, arrived in India. He took up the standard of schism, and for nearly five years, filled the whole of India with confusion, scandal, and woe; till the Holy See, in concert with the Crown of Portugal, recalled him, and made him apologise This done, the schism appeared to lose much of its virulence; and the faithful, especially those of Bombay and Salsette, were again well disposed to yield obedience to the arrangements of the Sovereign Pontiff. But to their doing so a stubborn opposition was offered by the clergy. Some leaders of the schism thought it advisable, therefore, to invite the Bishop of Macao, and thus to hold the faithful in schism. The Vicars Apostolic felt no ~~[illegible]~~ alarm at the rumour of the coming of that prelate on account of the previous good opinion entertained of him, But what must have been their surprise and grief, when it was ascertained beyond doubt, that that prelate was proceeding to Goa without the Apostolic Mandate, and that at Ceylon and at Bombay, he had actually interfered with the jurisdiction of the Vicars Apostolic. No sooner had that prelate in February last, put his foot on the shores of Bombay, than the whole Catholic community were again involved in a fearful commotion. From the pulpit, and in the presence of the said Bishop, the Vicars Apostolic and missionaries were denounced as usurpers, wolves, disturbers of the peace, and so on. There is no invective or abusive language, however bad which was no t uttered against the so called Propagandists, in order to fill every heart with abhorrence of the Vicars Apostolic and the Missionaries, and to withdraw the faithful from their obedience. We saw the necessity, therefore, of at once deputing our secretary, the Rev. Fr.

Fr. Ignatius of Naples, to Rome; and in order that the Holy Father or the sacred Congregation might not suspect any exaggeration in the description of the alarming news communicated by us, we caused the Abelha, the leading organ of the schismatics, to be regularly despatched to Rome for the better information of the Sacred Congregation.

"We had soon to taste the bitter fruits which the visit of the Bishop of Macao had produced in Bombay. (Here follows a brief account of the Mahim events.)These distressing news had no sooner reached Rome, than the Sacred College of Cardinals and the sovereign Pontiff were exceedingly affected by our sufferings; and bearing in mind all that had been done by the Goanese Clergy for years, and particularly at Bombay since the coming of the Bishop of Macao, they unanimously felt the necessity of adopting more stringent measures, and in consequence His Holiness issued on the 9th of May last, signed with his own hand, the subjoined Apostolic Brief beginning with the words Probe nostis, addressed to all the Bishops and faithful throughout the East Indies, including Ceylon. The original of which the following is an authentic copy with a true translation, has been forwarded to us. Printed copies have already been dispatched from Rome direct to all the Vicars Apostolic in British India.

"This important document of the Holy See leaves no room for pretext and subterfuge. The dissentients must either return to the obedience of the Vicar Apostolic, or they will no longer be recognised to be in communion with the Chair of St. Peter. They are no longer accounted Roman Catholics. In the refractory priests there is no faculty, no jurisdiction no Catholic can follow them without the loss of eternal salvation. We entreat, therefore, all such priests, and more particularly those mentioned in the Apostolic Brief, to lend a willing ear to the admonitions and instructions of the supreme Pastor and Vicar of Christ on earth, and to console, by a sincere repentance, his afflicted heart. This will be an honour to them before the whole world, a triumph for the Church, a joy to all right-minded Catholics, a reparation of past scandals, an expiation of their sins, the peace of their souls, the most noble victory over

over themselves and the sole hope of their eternal salvation. On our part, we assure them, they shall be received with paternal affection and with full pardon for the past. But we must also warn the faithful, that it is their absolute duty, upon which their eternity depends, to have no communication with those refractory priests, should they still refuse obedience to us in this Vicariate of Bombay. The faithful cannot assist at the mass and divine service performed by such priests, nor receive the sacraments at their hands. Those who should happen, unfortunately to reside in parishes of such schismatic priests, ought to bear in mind the words of our Saviour when he says: 'If one will not hear the Church let him be to thee (consider him) as the heathen and the publican'. (Math. XVIII). Those who cannot hear mass or receive the sacraments otherwise than from such disobedient priests, are to omit hearing mass and receiving the sacraments rather than join them in their sacrilegious functions. However, we shall make such arrangements and provisions from time to time, as shall at least afford them the aid of one of our priests.

"Given at St. Michael's, Mahim, June 29th, 1853."

Bishop Hartmann forwarded to the Bishop of Macao, at Goa, the Brief of His Holiness, accompanied by a letter in Latin, the translation of which is here subjoined:

"Illustrious Prelate,- It is with tears in my eyes, and with an oppressed heart, that I address to your Lordship the following lines, accompanying the encyclical of His Holiness, Pius IX., dated May 9th of the present year.

"The evils and the scandals which the arrival of your Lordship at Bombay have produced are beyond all description, and several churches have, probably for ever, been precipitated into the abyss of schism. I shall not touch on the universal commotion which your presence and your acts have excited.

(Dr. Hartmann describes here the events of Mahim, and the sufferings he has endured, and is still enduring).

"On the news of such unheard-of cruelties, the Holy Father, as well as

as the Sacred College, penetrated with the deepest grief, has directed the accompanying encyclical to all the Vicars Apostolic of the East Indies. I have written with my own hand to the four priests mentioned in the Bull, in order that they may repent, and obey the Vicar of Jesus Christ; promising them, on my part, to receive them as a father, and to grant them full pardon. But they despise the voice of Christ's Vicar; they despise mine; and all their efforts are still directed to the propagation and consolidation of schism.

"Such are, Illustrious Prelate, the bitter fruits which your interference with my jurisdiction has produced - fruits that will turn to your eternal shame; fruits that are causing the damnation of numberless immortal souls, and which the tears of all mankind could not sufficiently deplore! The evils done to the Church, the scandals given, are boundless. But great though the evil be, it is not entirely irremediable, if the remedy is resorted to as early as possible; and this remedy consists in the retraction of your Lordship af all your acts, in humble obedience to the orders of the Holy See. Such a retraction, being sincere and solemn, could not fail to bring back to a sense of their duty the whole Clergy, or at least a great number of the priests, and to open the eyes of a deluded multitude.

"I beseech your Lordship, therefore, through the coming of our Supreme Judge, to undertake in a worthy manner this act of reparation, in order to engage the Clergy and the people, whom the Vicar of Christ has committed to my care, not to let themselves any longer be torn by factions, but to show themselves docile to my voice, by imitating the example set ~~forth~~ before them by your Lordship, and thus to be gathered again into one fold.

"In the expectation of an early reply to my letter, I have the honour, t

Mahim, July 15th, 1853."

We may easily imagine the kind of reception which this letter met with on the part of the Portuguese Prelate. The Goa authorities, both ecclesiastical and secular, had already represented the encyclical as an apocryphal document; and even supposingits authenticity had been sufficiently proved

proved in their eyes, they would not have accepted it as not being invested with the Royal placet. On this last ground, Soares had sent back to Dr. Hartmann the copy which the Administrator Apostolic had forwarded to him, replying that he did not consider him as the proper channel for such communications, and that he had, on the 4th July, informed the Capitular Vicar of Goa thereof. Nettled by Dr. Hartmann's last letter, the Bishop of Macao represented himself as a victim of the most odious calumnies, denied the veracity of the charges made against his discourse in Mazagon, and called on God to witness his innocence. On the 29th of July he sent to the Administrator Apostolic a reply that betrayed all the bitterness of his feelings. Dr. Hartmann deemed it his duty to answer the letter of the Portuguese prelate. This answer, the translation of which is likewise offered to the reader, I quote here in its entirety, notwithstanding its length; for it is my wish to exhaust in all its fulness the unwearied energy, the persevering courage, with which Bishop Hartmann was fighting for the rights of the Holy See, and the maintenance of Catholic Unity.

"Illustrious Prelate, It was ~~amid~~ amidst abundant tears and wih with an oppressed heart that I wrote my last letter to your Lordship. It is now with amazement that I peruse your reply. Thus neither my 1 letter, nor even the encyclical and the two monitoria of his Holiness have proved capable of moving the conscience of your Lordship! But do you think that all this will cause you to appear less guilty in the eyes of the whole Catholic world? Do you hope to be able to escape the wrath of the Almighty?.

"The main point of the question does not rest on what your Lordship may or may not have said, as appears from the Apostolic letters; though, to judge from the assertions of the"Abelha" and from those of numberless witnesses, your discourse has been unworthy of your Lordship - scandalous, and inflammatory. I never write to Rome of your having asserted that you came invested with the apostolic mandate. The "Abelha", however, and all those who listened to your discourses, asserted in both islands that your Lordship had come with the powers

powers of an Apostolic Nuncio, which naturally supposes an apostolic mandate, which the Holy See alone can confer. The presence of your Lordship produced an extraordinary commotion and why? Precisely because universal rumour attributed to your Lordship the authority of an Apostolic Nuncio, and consequently the people considered you as invested with the authority of the Holy See. In their simplicity and attachment to the Holy See, they began to consider me and my missioners as so many deceivers, and the more so as your Lordship from the pulpit, the "Albenk in its columns, the priests in your own presence, were bestowing on us the epithets of deceivers, intruders, and ravenous wolves. No wonder, then, if they began to secede from us. But as soon as they had been informed that your Lordship had come merely on the authority of the capitular vicar of Goa, and that your interference had been reproved by the Holy See, they were more than ever disposed to recognize the authority of the Vicar Apostolic, and even to such a degree, that the schismatic Clergy and the Governor of Goa recurred to the most ridiculous and extreme measures to divert the people from the obedience due to the Holy See and to me. Is any one obliged to obey the capitular vicar of Goa in preference to the Holy See? Christ has appointed St.Peter, the Roman Pontiff, His Vicar on earth; to him, not to the capitular vicar of Goa, has he addressed these words: 'Feed my lambs....feed my sheep;' to him, not to the Portuguese Crown, has he said: 'Whatsoever thou shalt bind on earth, it shall be bound also in heaven.' It is to him and to no other that your Lordship as well as Archbishop Torres, have on your solemn oaths promised obedience. And moreover what have the British to do with the Portuguese? Your placitum regium is nothing ~~less~~ else but an obsolete impious nuisance. ~~What~~ Was it the intention of Christ that his representative~~s~~ and the authority with which He invested him, should depend on the Crown of Portugal? To think so, would be impiety, and to express it, blasphemy. Can any vestige of this be discovered in the Sacred Volume, in the Councils, in the Holy Fathers, in Church History? We. ca certainly read in History, that there have been prices who would fain have usurped the prerogatives of the Holy See, and have suppressed

suppressed Church liberties: but every Bishop worthy of the name, and al all Sovereign Pontiffs without exception, have ever strenuously resisted such iniquitous attempts, and willingly endured imprisonment, exile, and even death; for they feared the divine wrath more than the anger of earthly monarchs.

"Does not the placitum regium, in its tendencies, undermine the foundations of the Church, and thus menace its very existence? In fact, it turns the Holy See and the Church into servants and slaves of the civil power; according to it - Apostolic decrees are deemed to be binding only as far as princes approve of their contents. If the Portuguese Crown pretend to such a right, why should not other Governments, Christians or otherwise, enjoy the same? But was it the will of Christ to reduce His Church to such a servile condition? The late Archbishop of Goa did not blush to declare in my own presence that, if the Pope and the (Portuguese) Queen did not agree, it was their own concern how to settle their contests, but that, as to himself, he consider it as his duty to execute the orders of his sovereign. Thus, ~~it~~ by such a declaration he hoped to palliate the scandals he had given in 1844 at Bombay.

"But it is enough. The whole Catholic world deplores the fall of your Lordship, and the immense evils, the scandals, unexampled in the annals of the Church, which have sprung up in consequence. I myself ~~wee~~ weep over your Lordship and over the people that have been precipitated into schism, whose blood cries to Heaven for vengeance.

"May God open your eyes and lead your Lordship to penance.

Mahim Church, August 18th, 1853."

It is, perhaps, the proper place here to mention more fully the manner in which the encyclical was received at Goa. A quotation from a circular of the Capitular Vicar, preceded by a formidable array of imposing titles, will be quite sufficient to give us an adequate idea of this reception:

"D. Joaquim de Sta Prita Botelho, Bishop Elect of Cochin, of the Council of Her Most Faithful Majesty, Commander of the Order of Christ, Vicar Capitular, and Temporal Governor of the Archbishopric of Goa.

"Health and Peace in our Lord Jesus Christ to all concerned.-

concerned.-

"Having received an official letter from the Very Rev. the Archdeacon of the Primatial See, and Vicar General of the North, Antonio Mariano Soares, under date of the 4th inst., by which he informs us of a letter having been addressed to him by the Most Illustrious Vicar Apostolic of Bombay, under date of the 1st idem, accompanied by a copy of an encyclial attributed to the Most Holy Father Pius 8).,dated 9th May of the current year, which he said had been returned with an intimation to the said Most Illustrious Vicar Apostolic that he could not receive it, unless it were transmitted to him by competent authority, &c., and having been furnished with the periodical, The Catholic Examiner,of the 2nd July, we most diligently ran our over it and met with the said encyclical under the title 'Apostolic Brief,' and not finding it authorised and confirmed with the Royal placet of our most faithful Queen, as a guarantee or characteristic mark to the effect that it contained nothing against the rights of the said Queen, not merely as a sovereign of Portugal and its dominions, but also as the perpetual administratrix and defender of the Mastership and Knighthood of the Order of our Lord Jesus Christ, we immediately supposed it apocryphal and spurious, not only on this solid principle, generally admitted and recognized by almost all the sovereigns of Europe, but also on other canonical grounds, by which the Episcopal Governors and Vicars Capitular enjoy all the prerogatives and faculties which belong to the respective chapter whom, by common right, they succeed in all the proper, solid, and ordinary rights of the Bishops."

The Vicar continues in this strain, and quotes the Acts of the Apostles the Council of Trent, and,of course, the Royal Patronage, and subsequently Pontifical Bulls, to prove that he cannot permit the publication of the Apostolic Brief. This circular ends as follows:-

"This, most dear Brethren, is what we have deemed necessary to address to you with the greatest grief of our spirit, so exceedingly troubled in consequence of the appearance of the afore-mentioned Brief, the execution whereof we cannot permit without a manifest and criminal violation of the sacred right of our Most August Queen, as has been shown by the Illus-

Illustrious and Most Excellent Viscount de Villa Nova d'Ourem, Governor General of these estates, and the most staunch defender of the Royal Patronage, in the capacity of Delegate of Her Most Faithful Majesty, in his official circular published on the 18th inst., which we deem proper to send to each of the authorities of the Archbishopric, for the due understanding of all that has been thereby ordained, pending the commands of the said Most Faithful Queen on this most important matter. It is our duty, therefore, to direct all Episcopal governors, Vicars general, and parish priests subject to our metropolitan jurisdiction, residing in Bombay or in any other place where this Apostolic Brief may make its appearance, that despite of all that the adversaries of the Royal Padroado may presume to insinuate on the strength of that Brief, they continue to exercise freely all their religious functions, in the full certainty that our Most Sovereign Pontiff Pius IX., the Prototype and model of all righteousness and justice, will not, when duly informed of the truth of our cause, disdain to acknowledge us as his most obedient children, subject by the purity of our Faith, of our orthodoxy, and, finally, by a close attachment and humble submission, to the Sacred Person of the Most Holy Father Pius IX., at present happily the Vicar of our Lord Jesus Christ on earth.....

Betim, (Goa) July 21st 1853."

Comments on this quixotic document would be superfluous. How different is the spirit of the Goa clergy of these days from that which reigned at Goa, when the Bishop Juan d'Albuquerque kissed the papal Briefs presented to him by St. Francis Xavier, in token of his respect and attachment, and gave them back to Xavier with these words: "An Apostolic Legate sent by the Vicar of Jesus Christ need not receive his mission from any other hand. Freely use the power conferred upon you by the Holy See, and rest assured that if the episcopal authority be necessary it shall not be wanting to you"!

If those who occupied so conspicuous a position, gave such a reception to the Apostolic Letters, what could be expected from the four unfortunate priests mentioned in the encyclical? Seeing themselves so

so actively supported by the Goanese Authorities; nay, their names having been eulogized in the ~~Goanese~~ Portuguese Chambers, they could scarcely be expected to repent. They treated the encyclical as it had been treated at Goa, with scorn: meanwhile time was slipping past. The Administrator Apostolic has in vain solicited and urged them to repentance, by all the means which paternal affection and pastoral zeal could suggest. The fatal term was now at an end. Dr. Hartmann saw himself again constrained to use one of those rigorous measures which were a torture to the good pastor's heart. On September 12th, he addressed himself again to his flock in the following circular:

"Dearly beloved Brethren;- When we addressed you two months ago and published the encyclical, *Probe nostis*, we joined our exortations with those of His Holiness, Pope Pius IX., entreating in the Lord the disobedient native clergy, and their deluded adherents, no longer to resist the voice and commands of the Apostolic See, because their resistance would entail upon themselves the loss of their immortal souls. These exhortations were especially most affectionately directed to the Rev. *Antonio Mariano Soares, Gabriel de Silva, Braz Fernandes, and Joseph de Mello*, who rendered themselves more particularly guilty in the scandalous and outrageous revolt at St. Michael's Upper Mahim, in March last. Although all the disobedient priests in the vicariate be liable to ecclesiastical censures, His Holiness, for the present, as a warning to the rest, denounced only those four above-named, solemnly declaring them *suspended from their sacred functions, schismatics, and separated from Catholic Unity*, with an express injunction, that they be branded as such by the faithful, unless they should return to obedience within two months from the publication of the encyclical. The time left to them for consideration has elapsed, and we mourn to see them continuing obstinate in their evil ways. As Core, Dathan, and Abiron resisted Moses, so they resist the Vicar of Christ on earth. This crime of disobedience and ecclesiastical insubordination is so great, that nothing can be compared to it; wherefore God Himself set a terrible example of punishment in Core, Dathan, and Abiron for their resisting Moses and

and causing division and schism amongst the people. He, the Almighty, soon after decreed that whosoever dared to disobey the commands of the High Priest, should be put to death, in order that the people might fear and not be puffed up with pride. Our Lord declared, that whosoever does not hear the Church, is to be held as a heathen and publican, that is, t to be considered as a public sinner and out of the Church. In St. Peter, He has constituted the Roman Pontiff His representative, the Head of the Church, and the Supreme Pastor of the whole of His flock: to him, as such He has given the keys of the kingdom of Heaven, and most solemnly told us, whatsoever he should bind on earth, would be bound and ratified in heaven, Whoever therefore is shut out of the Church by the Vicar of Christ on earth, is shut of it by Christ Himself. By obedience Christ redeemed the world, and by it also he has bound together all the faithful over the whole world. Take away obedience, and the Church no longer exists. Wherefore, those who disobey the ecclesiastical authority, destroy, as far as it lies in their power, the Church, and are guilty of the basest treachery. Consequently it becomes the duty of the Sovereign Pontiff, to punish in an examplary manner those four priests, Mariano, Antonio Soares, &c., because they were guilty of such treachery combined with obstinacy. They are therefore to be denounced by all the faithful as suspended from the sacred functions, as schismatics, and separated from Catholic Unity, not merely in virtue of the ecclesiastical law, but in virtue of a formal and solemn sentence of the Sovereign Pontiff, called Ab Homine, so that no priest, no bishop on earth has power to absolve them from their sin or suspension, nor reconcile them to God and the Church, except the Sovereign Pontiff. Though to be present at the divine service of any disobedient priest be a sin, the reception of any sacrament from them be a sacrilege; nevertheless the sin and sacrilege would be far greater in assisting at the divine service of, or receiving the sacraments from these four above-named priests; for such an act would amount to a rebellious defiance of the Holy See. We, therefore, strictly exhort and command the faithful to separate from them, in order not to perish with them, as Moses commanded the people to separate from Core,

Core, Dathan, and Abiron. Once more we exhort you, dearly beloved Brethren to avoid most carefully all the disobedient priests, and other who endeavour to withdraw you from the communion of the Holy See. "Beware of those, who come to you in the clothing of sheep, but inwardly are ravening wolves." We again inform you that in the Goanese priests and others who disturb you, there is no jurisdiction ~~and~~ or authority whatsoever, nor any faculty of exercising the sacred ministry in those territories, in which the Vicars Apostolic are established; so that you would only adhere to them to the ruin of your souls, so long as they remain cut off from their legitimate prelates. Finally, have always before your eyes the words of St. Paul the apostle, when he says; "Obey your prelates, and be subject to them; for they watch as being to render an account of your souls, that they may do this with joy and not with grief. For this is not expedient for you." (Heb. XIII. 17.)

On the eve of the day on which Dr. Hartmann had issued this ~~large~~ impressive circular, he had proceeded to Bandorah to consecrate there the church built for the fishermen who had met with so much opposition to its erection, and which had caused the poor Bishop so ~~much~~ many anxieties and afflictions.

Tantae molis erat Romanam condere gentem. The day was festive; the ceremonies imposing, and the circumstances interesting. The concourse of the faithful, the greater part of whom had returned from schism to Catholic unity, was considerable. At the termination of the sacred functions, those good people were anxious to kiss the hand of the Bishop, and though they were entreated to retire, the strength of the prelate being nearly exhausted, no one would stir from the spot before having complied with this filial duty.

The rage of the schismatic Clergy reached the highest point of exasperation at the sight of such numerous deserters from their party. In Salsette Island a general movement towards unity was going on. The auri sacra flames contributed not a little to this rage of the Goa clergy, for the consequence of such defections was a diminution of their revenues which, if the current of this movement continued its steady course,

course, threatened a financial drought. *Inde irae!* They exerted themselves in vain to give to the current another direction, so anxious were they that the shreds of Christ's seamless garment which their iniquitous hands had torn asunder, should not be re-united. Unfortunate priests! "Wo to you, for you have taken away the key of knowledge; you yourselves have not entered in, and those that were entering in, you have hindered."

The suit instituted by Jose de Mello to claim the church of St. Michael Mahim, from the hands of the Right Rev. Bishop Hartmenn and others, came on for hearing on the 22nd September. It lasted upwards of six hours, five of which were taken up with the examination of the complainant. The Advocate General pleading for Dr. Hartmann thought it unnecessary to examine the defendant. Mr. Lemessu~~r~~rier entered into all the *minutiae* of the case in an admirable speech, which occupied an hour and a quarter in its delivery Judgment was deferred till after the sessions then sitting.

"The schismatics," says the *Bombay Catholic Examiner* in its issue of Oct. 3rd 1853, "were so confident of victory that preparations had already been made for a banquet. Persons stood on the platform that leads to the gallery in the church of Mahim, to break open the door~~s~~ and force entrance into it on the receipt of the happy tidings. In the evening all disappeared of a sudden, the bells and mortars were left behind, and the cook and his friends enjoyed the dinner intended for others!

"The plaintiffs had summoned no less than 15 persons, mostly schismatic priests, besides the Bishop and two of his clergy. Of the schismatic priests, three only were examined by their own barrister; at first the answers were apparently in agreement with the questions. But the cros-examination by the Advocate General soon disconcerted them, and confessions were extorted which were certainly not very creditable to them. Antonio Mariano Soares deposed to the heretical proposition that the Pope is *primus inter pares* (first among his equals); Braz Fernandes, when asked why he left the jurisdiction of the Vicar Apostolic in 1850, said he *could not tell why*. Jose de Mello likewise could not give any reason for leaving Bishop Hartmenn and claiming as his own the church which his

his Lordship had entrusted to him three years ago, but contented himself with the plea already often put forth, that the people were dissatisfied. *Why were they dissatisfied?* He replied; *because he* (the Bishop) *did not do them justice*. To the question again; *In what had Bishop Hartmann not done them justice?* he replied in a tone of anger: I DO NOT KNOW; ASK THEM; (the parishioners.")

It is indeed disgusting to contemplate the spectacle offered us by those unworthy priests! What a striking resemblance between the afflic-tions of our Bishop and the Passion of Christ! The Jewish priests arraigning the sweet Saviour before their own tribunal and the tribunal of a pagan, and those priests dragging their legitimate Bishop before a court composed of heretics and idolaters! How boundless must have been their hatred!

Those heroes form a kind of Walhalla, into which I would introduce the reader, and on the vestibule of which Pope might have inscribed these verses:

> "Oh! worthy ye of Egypt's wise abodes!
> Ye decent priests, where monkeys were the gods."

Let us rapidly review its inhabitants, individually or in groups. The most conspicuous figure is that of Soares. All other statues are modelled after this. They form a special class of statuary; like the courtiers of Alexander the Great, who all inclined their heads, like their leader, towards the same side. We have already had ample opportunities of considering the features of the Vicar General of the North but to appreciate his physiognomy more distinctly, let me here quote a letter which reveals a particular feature of his, and proves the universality of his genius, showing that he was not only struggling for the interests of Portugal at large, and for the honour of his glorious Queen, but that the menial details of his own household and those of others were not unfamiliar to him. Here is the quotation from a letter written by an Indo-Portuguese gentleman to Dr. Hartmann:

"I am for these two years, since the schismatical separation of the

the church of N.S. de Salvacaon from its lawful pastor, in great perplexity how to obtain relief for my soul; and as my name is inserted in the roll of that church, I was obliged to confess last year to one of these disobedient priests; and I must also add, that I did so on account of my not knowing these Padres so well as I do now, after the way they dealt with me on the occasion of my sister's wedding in the month of January last, of which, as well as of the entertainment, I shall give your Lordship a shory account. In 1851 my eldest sister was married, and the ceremonies were performed in Matharpakary Chapel The Vicar General Soares, attended there; and after the ceremony was over, he asked my cousin in a fawning way for the number of slain ducks, fowls, geese, etc., thinking no doubt, that some part of these might find their way to his table, but all his expectations were frustrated. However, I think he that day delayed his dinner until 4 P.M. in hopes of getting some of them. This is the only reason why he complains of me, and refuses to comply with my request.......In conclusion I beg that your Lordship will be pleased to receive me as one of your fold, and grant me permission to comply with my Easter duty, ~~and~~ in the Byculla chapel." (Bombay Catholic Examiner, May 17th 1853).

We shall, however, soon meet the Archdeacon again under somewhat more serious circumstances.

There is no need of stopping to survey Braz Fernandes. The reader is sufficiently acquainted with him.

Let us pass over to Jose de Mello, entrusting to the pen of a humorous German traveller, the task of sketching the physiognomy of this great antagonist of Bishop Hartmann. The traveller describing his short stay in Bombay towards the end of 1853, tells us he had the good fortune of seeing Jose de Mello at Mahim, at a time when the church was still in the possession of the Vicar Apostolic.

"We saw," says he, "in front of the main entrance to the church, a man clothed like a clergyman, rather stout, of an olive complexion, walking up and down like a sentry. There was something dark and repulsive in his look. His features, though affecting imperturbable

imperturbable placidity, were evidently a valcano, harbouring some hidden fire. The forehead large but depressed, was intersected by veins that crept around like venom-swollen vipers, and betrayed an irascible, passionate temper. The whole of his appearance was marked with a stamp of something trivial and unsettled, which gave to his persona sinister aspect. The man who caused these impressions, was no other than the former curate of this church, the most inveterate adversary of Dr. Hartmann; and he was thus walking up and down the verandah to prove that he had not given up his claims to the possession of the sacred building."

After having furnished us with this isolated sketch, the same author pourtrays a full group composed of figures of the same cast; giving us at the same time, an instance of one of the many annoyances which Dr. Hartmann was then enduring at Bombay.

"We alighted from the train at the Tannah station. The same train had brought Bishop Hartmann, and some doyen schismatic priests left at the same moment. Those reverend gentlemen, in imitation of the Pharisees and Doctors of the law, who had frequent meetings in order to consert the [illegible] means of getting rid of Jesus, assembled very often with a view to decoy the Vicar Apostolic into their snares. They had now a rendezvous at Thannah. The Bishop was dressed in his sautane and wore ~~h~~ his pectoral cross, but not one of those reverend gentlemen deigned to take off his hat to him. They refused him a mark of respect which even heretics and pagans offer him. They let him pass thus in front of them, with a sneering mein and a sardonic smile, making him run, so to speak, a moral gauntlet. How painful must have been the impression which such proceedings left in the soul of the good Bishop.....The words placed by Shakespeare upon the lips of his King Richard II involuntarily crossed my mind; 'Snakes in my heart-blood warmed..... Judasses, each one thrice worse than Judas!"'

Let us turn to another group composed of three persons. They figure in a scene which took place at Bandorah. A benefice becoming vacant, ~~the~~ these three clergymen have stepped forward as candidates. The election

election has been a hot one; the contest lively, so eager (or rather so ardent) has each one been to secure a majority. And what has been the chief means in this spiritual canvassing! Spirits, very naturally! For a considerable length of time, the parishioners were treated by the candidates with indiscriminating hand. And a public paper took the trouble to acquaint its readers with the amount of the liquor gulped down! But;

"Claudite jam rivos, pueri, sat prata biberunt".

If the reader wish to know more on this subject, let him per~~ase~~use M.de Bussiere's ~~Histor~~ "Histoire du Schisme" page 55 et seq. The facts which I am about to narrate will, however, serve as a long supplement to the above review.

The gentle reader will kindly forgive the coarseness of the terms which have escaped the writer; but how can the pen intended to sketch such portraits with anything like fidelity, be always dipped in ink couleur de rose?

Let us return to the narrative. The village of Juven, in the parish of Ambolin, on Salsette island, forwarded on the 7th October, a list of their names (314souls) to Bishop Hartmann, who had been quite ignorant of their existence, and, therefore, of their intention. His Lordship, upon the reception of their demand, went the next day in person to the village, and having satisfied himself as to the sincerity of their dispositions, promised them a place for divine worship and the assistance of a priest. A temporary chapel was to be ~~b~~ immediately constructed. The schismatics felt alarmed; three of them went to Juven and harangued the people; nor were they unsuccessful, for many began to be frightened and to waver. But the Rev. Fr. Pascoal de Mello, Vicar of Bandora, entrusted with the arrangements for the new chapel, arrived, refuted the arguments of the schismatical rhetoricians, and commenced the work forthwith. The following day, the three goanese orators resumed their harangues, but ~~in~~ this time they were not listened to.

In this extremity, a coup d'elet was considered the only means for saving Juven. The deus ex machina must utter his oracle. The Vicar

The Vicar general for the North, the Archdeacon of the metropolis of the East, the Very Rev. Soares must appear. His mighty *quos ego* would, no doubt, bring the rebellious Juvenites to reason. He came, and could have said with the Poet Laureate's talking Oak:

> "Hard wood I am, and wrinkled rind,
> And yet my sap was stirred".

Unmindful of his old age and of the eleven miles that separate him from Juven, he repairs to Salsette Island. His first step there is to find out the great champion of the schism, the valiant *Mamlutdar*, Mr. de Souza, whose company would confer on his entry into Juven a particularly imposing aspect. But the hero of the palm trees and of the palms, judged it prudent this time not to enter the lists against Dr. Hartmann, whose German name (Hard man) appeared to him a dreadful reality. He declined ~~t~~ to accompany the Archdeacon who arrived at Juven, accompanied by five priests. The grand Vicar immediately began his oration *pro dome sua* before the assembled Juvenites, who alas! seemed to be very little impressed by his floods of eloquence; he besought his hearers to have pity on his hoary head - they remained unmoved; he drew their special attention to the harrowing circumstance~~s~~ that he had come from afar fasting for their sakes - they were still unmoved; he begged of them to spare his old age such a grief, and reminded them of the traditions of glorious old Portugal - the same provoking coolness and stiffness was the only reply; he promised them a chapel, a priest, everything - all was in vain Finally he fell on his knees, and entreated them not to turn their backs upon Goa. Alas! utter indifference. The poor Archdeacon saw himself obliged to leave Jeven like the fox in the fable. Sour, indeed, very, very sour were they, those Juvenites.

Bishop Hartmann proceeded to Juven on the following Sunday, made his way through the village, to the now completed temporary chapel, celebrated the holy mass, and Rev. Fr. Paschoal delivered a sermon in the language spoken by ~~the~~ those villagers. The Rev. Fr. Jacques, S.J. was entrusted with the spiritual care of the new-born flock.

Let me quote a fact connected with the history of this new congregation, which happened in the month of November.

The schismatics, whose courage was so often kept alive by the connivance of the police, displayed their ardour not in conspicuous circumstances and *batailles rangees* only, but could make a display of it on less important occasions. In this warfare against the Catholic unity there were pitched battles, and many isolated skirmishes. The fact which I am about to mention is connected with a razzia on the equipage of the enemy; nothing less in fact than an attempt to pounce upon the opposing general's very charger. They probably imagined that Dr. Hartmann's horse was another *Bucephalus*, for that animal was to render to them all the eminent services which the Trojan wooden horse had afforded to the wily Greeks, between whom and these schismatical heroes there is so close a resemblance.

"His Lordship," says the *Bombay Catholic Examiner*, Nov. 19th 1853; "having proceeded on the 11th instant to Juven, his newly acquired congregation, and having had to traverse two miles of paddy fields, and there being no road for a carriage, was obliged to cross the field in a bullock cart, leaving his shigram on the main road. Through the carelessness of the coachman, the horse ran loose to the schismatic priest at Parlem, a distance of about a mile. The keeper followed the horse found it secured by the *Padre*, who refused making over the animal, insulting the man, and saying; 'Your *Sahib* is probably gone to take another church; tell him he shall not have his horse, unless he comes to fetch it himself!' Arguing with the priest was in vain. The coachman complained to the *kotwal*, but received no assistance. It was already night when Bishop Hartmann returned to the place where he had left his carriage. Hearing the story, he felt the necessity of going in person to the priest. His Lordship having entered the compound, the priest muttered something from the window. The horse had been led into the garden through a very narrow passage. On the Bishop's ordering the coachman to take the animal away, a drunken man came out of the *Padre's* house, offering resistance to the carrying away

away of the horde, and crying out as if he had a knife at his throat. Dr. Hartmann at once perceived the danger of the position, that is, that the man had been intoxicated on purpose to offer resistance, and exhaust all patience, to create some personal feud and disturbance; it being night, no person present, and close to the Padre's house, the Bishop ordered the coachman and the accompanying clergyman to desist; all three men proceeded to meet the kotwal. Having laid the case before that officer and requested the delivery of the animal, and offered the payment of any damage it might have caused, though the damage was nil, the kotwal directed some of his men to fetch the horse before him. But instead of the animal, the drunken and riotous fellow before mentioned appeared, loudly complaining that he had been beaten, and that he would not give up the horse. The kothwal at once perceiving the trick the man was up to ordered him out of the compound, with directions to produce the horse. But the kotwal could not in any way be obeyed. He then had the man turned out by force. The horse was peremptorily detained, till the kotwal sent a third order, when finally the horse came."

After Juven, it was the turn of Mane to re-enter the pale of Catholic Unity. Mane was a small parish in Salsette which,already in 1849 had submitted to Bishop Whelan, but had, through the interference of Government been deterred from carrying out its purposes. Now, under altered circumstances, and in obedience to the Encyclical, Probe nostis,they had petitioned Bishop Hartmann to receive them among his flock. The Goa Clergy aware of this step, sent a second priest to officiate on November 6th, (Sunday); but the people would not listen to him; and not a soul could be found to assist at his mass. The next day Dr. Hartmann proceedd-ed to Mane. The people deputed some from amongst them to the Goa priest with a request to surrender up the keys. He came of his own accord in a supplicating manner to the house where Bishop Hartmann was. There the parishioners signified to him that they would continue with him if he obeyed the orders of the Holy See. He replied that by submitting to the jurisdiction of Dr. Hartmann he would become a perjurer and a traitor to the Arch-

Archbishop. The encyclical and all the arguments that were adduced, had no weight with him. The parishioners then replied; "We will not lose our souls for your sake. You had better return to Goa; your conscience and ours will then be at rest." Thus the flock was preaching to the shepherd The priest retired, apparently determined to deliver up the keys, and wa was followed by the parishioners.To their demand to surrender the keys, he invariably replied at one moment with a yes, at another with a no. Finally they removed the padlock of the church door. Bishop Hartmann ignorant of what had happened, proceeded at a given signal to the church and, through the Rev. Paschoal, the orders of the Holy See were published and the Salve Regina sung, after which his Lordship having given his pastoral benediction, departed.

The Goa priest had entered the church with the faithful; he remained silent and seemed to join in devotion with the people, but he would on no account leave again, because Padre Braz Fernandes who had just arrived, had whispered into his ear to hold his ground, and not to desert the sacred edifice. Fernandes, in 1849, had preached in this very church, a vehement sermon against the Goa schism. The schismatics had learnt from Bishop Hartmann the science and the tactics of war. The Juven priest was determind to imitate the Confessor of the faith at Mahim; but there was this slight difference, that at Mahim we had a tragedy, whereas here a mere comedy was acted. The parishioners then proceeded to remove the church furniture.The priest sat there till evening, but perceiving that during the whole day he had been perfectly uncared for, and probably not being possessed of the persevering energy of his prototype, he left of his own accord, and desired a parishioner to lock up the church, which was accordingly done with another padlock, and the key left in custody of the same parishioner.

The Goa party, meanwhile, did not remain inactive. The irrepressible DeSouza now shook off his torpor. The fall of Juven had awakened his martial ardour. Mane must be saved. He delegated thither, upon his own responsibility, a Havildar, two policemen, and two writers. An enquiry

An enquiry took place, an inventory of the church furniture was likewise made out, and the key of the church handed over to the Mamlutdar. The parishioners had soon to appear before him for a course of enquiries which lasted two days, during which those poor people were not allowed to leave the spot; neither was any provision made for their ~~subsis~~ subsistence. Several among them were thrown into prison; every attempt was made to shake the constancy of the rest. All these fact prove evidently how the authorities made use of different kinds of weights and measures. At Mahim, they said, the parish stood against the Bishop, and therefore the police could not interfere; here the whole parish stands with the Bishop, and yet the police interferes.

The parishioners were carried like common felons to Bandora and to Tanna - before Pilate and Caiphas. In the court, none of the defendants could be singled out as a scape-goat. For all questions put to them, they had invariably one and the self same answer.- "Who broke open the church?""All of us"-"Who has taken away the furniture?"- "All of us". "To whom does the church belong?" - "To all of us." - "Who wishes to recognize the jurisdiction of the Vicar Apostolic?" - "All of us ." And notwithstanding such clear and precise statements, the proceedings lingered for 18 months! And what was the final, decisive sentence? "The church being the house of God, it cannot belong to either of the parties. It belongs to God alone." The worthy Judge was a Hindoo. They strove in vain to show him the practical side of the question. This Indian Solomon could never be brought to take any other view of the case but this; that which is the property of God in heaven, cannot be the property of any one on earth. This decision, apparently in favour of neither party, was a victory for the schismatics; for the schismatic priest was free, at any time, to perform sacred functions in the disputed church, which Catholics, in virtue of ecclesiastical laws, were not permitted to attend.

We have seen that the ~~decision~~ decree for Dr. Hartmann's ejectment had been postponed. Three months had already elapsed since that date.

date. Joseph de Mello moved the court, for a decision before Christmas. A second motion was made on the 23rd December, and judgment given on the 24th. The great vantage ground on which the schismatics took their stand on this occasion, was a certain Confraternity of the Immaculate Conception; and they pretended that the church, cemetery, and all, belonged to it. This served as the main basis to the sentence of the Court, though it was not decisive. I here quote the conclusion of this sentence.

"The question still remains, how is the Court to deal with the case? They cannot affirm the Bill of the Parishioners, and the Confraternity of the I.C. are not parties to this suit, and consequently no declaration can be amde affecting their rights. On the other hand, it is quite clear that the Bishop (the defendant) has proved no title to the property, and his whole conduct seems to have been arbitrary and without any pretence of title to the property; at all events if he had any title, he had not thought fit to produce any evidence to substantiate it. It is impossible for the Court to assume, and they think it very improbable, that as a Bishop of the R.C. Church, he can have any title to the property of this Church, whatever his spiritual jurisdiction may be, and it is with the question of property only, that the Court has to deal in this suit.

"On the whole, we incline to the opinion that this church and property belong to the Confraternity, and not to the parishioners, but we should be sorry, upon the imperfect materials now before us, to express any decided opinion on that subject. It is sufficient now to say that the plaintiffs have not proved their case to our satisfaction, but considering the difficulty which attends the getting up of cases of this kind in this country, and considering it possible that the plaintiffs may be entitled to the property in another capacity, as representing the Confraternity; and considering the total absence of evidence showing any title in the defendant, we shall dismiss this bill without costs and without prejudice to the plaintiffs bringing a new bill or action as they may be advised.

"Though unnecessary for the decision of the present suit, it might be

besome guide for the future to the contending parties, and thus prevent future litigation, if we distinctly intimated that their secular interests cannot be affected by their seeking the spiritual guidance either of the Archbishop of Goa on the one hand, or the Vicar Apostolic on ~~th~~ the other. That is purely a question for their own consciences, and is a matter of indifference both to Government, and to this Court."

It will not be out of place ~~here~~ to insert here some reflections made by the Bombay Telegraph and Courier, 29th December, on the sentence mentioned above.

"With due deference to his Lordship the Chief Justice, we think that his remarks upon the conduct of ~~the~~ Bishop Hartmenn, when the judgment on the Mahim church was delivered on Saturday last, were both harsh and uncalled for. We are the more induced to note this, as in repeating the language of the Judge, we might have been thought to have endorsed his Lordship's opinion, which neither was nor is the case. On Sir William Yardley's own showing, the parties who endeavoured to turn Dr. Hartmann out of the church, had no right whatever to do so. Moreover, it should be observed, as was noted at the time the Mahim disturbance took place that it is merely a party among the parishioners who wish to transfer the allegiance of the church to the Archbishop of Goa, and that Bishop Hartmann in remaining in the building, never wished for one instant to keep out the parishioners, but simply to prevent a priest, whom he, and all Roman Catholics must look upon as a schismatic, from officiating ~~n~~ in the building. Looking at the question as Roman Catholics would do, over the whole world, there can be no doubt whatever, but that the true Chief Pastor is the Bishop sent by the Pope, and that is Bishop Hartman The Mahim church has been in the hands of the Vicar Apostolic for fifty years, and had the present incumbent, Dr. Hartmann as aforesaid, given up the contest the moment a tumultuous assembly, composed only partly of parishioners, attempted to dispossess him of the church, he would no doubt have been wanting in his duty. It is very difficult for Protestants to understand fully the bearing of the case; but looking at the

the subject in either a secular or spiritual view, we cannot perceive that Dr. Hartmann has behaved otherwise than any Clergymen in his most difficult situation would have done.

"The Chief Justice has declared that the proper persons to bring a suit against the Bishop, are the members of the Confraternity of the Immaculate Conception, but we hear that were these persons to take such a step, the sovereign Pontiff would at once dissolve the same Confraternity, so that the whole affair is in a pretty considerable state of confusion, and we don't see how it can well be extricated."

How little acquainted with Catholic affairs was the Chief Justice! Who ever thought that a parish church could belong to a Confraternity, which could not exist previous to the existence of the church itself, D or to the nomination of the parish priest?

I have again to take notice of untoward~~s~~ occurrences, which saddened the solemnities of Christmas at Mahim. The poor Bishop finds himself again in the midst of a distressing scene. Oh! When shall the bitter cup be finally drained? Is there, at its bottom a never ceasing source of bitterness? The cup is ever filled to the brim.

"Padre Jose de Mello's party," the Bombay Catholic Examiner tells us, (2 January 1834) "returned from the Court in the greatest silence, the decision of the Court not having satisfied them at all. They wished, however, to celebrate Christmas in the church, instead of in their corridor. The administrator forthwith sent to Bishop Hartmann a note requesting his Lordship to open the church, it being theirs. No answer was returned. A great number of the schismatics, particularly from Salvacaon assembled in the evening. The police were then reinforced, and such orders issued by Mr. Corfield, as would prevent any disturbance or violence. The schismatics on learning that divine service would be performed, retired in the night. On Christmas morning, Capt. Baynes called upon the Bishop, and strongly insisted that his Lordship would open the church doors.

"The Bishop was extremely unwilling to do so, fearing a snare or a great disturbance; besides, the opposite party, according to the decision of the Court, had legally to prove their claim to the church. However, on

on the assurance of Capt. Baynes, that he would prevent a disturbance, his Lordship was already disposed to yield. But perceiving that his people were apprehensive of some great mischief, and reflecting that the schismatics had no more reason to enter the church than they had during the last nine months, the Bishop declined to open the church doors. Capt Baynes retired, and the one door already open, was immediately shut, leaving only the back door open for the people coming in and going out. His Lordship having celebrated two masses, was preparing to return to town by the train, for the Pontifical mass, when a large crowd of schismatics who had assembled from various parts, foreboding some disturbance if not an act of violence, caused the parishioners to entreat his Lordship to remain. This quite disappointed the schismatics. Mr. O'Mealy came to the spot, and the schismatics' barrister forwarded a letter to Capt. Baynes. Notwithstanding, they were obliged to celebrate Christmas in their former corridor. The Bells and mortars were at work as long as there gleamed a hope of entering the church; after which all went on in silence.

"About 5 o'clock, the leaders, nearly drunk, accompanied by many people, went towards the old cemetery, where Mr. Mesquita, with many of his party, was standing; they demanded that the church should be opened, they being parishioners. Their demand having been refused, they declared they would force open the doors. In fact, for more than an hour they attempted to do so in spite of the police, who had positive orders not to let any door be forced. It was only owing to the strong body of polic that they did not succeed. They were afterwards taken to the police."

Let us now rest for a moment, for we have nearly reached the summit of Bishop Hartmann's Calvary, that we may tender him some consolations. Let us look around if haply we may discover some flowers of consolation with which to make up a sweet nosegay, and offer it to the much afflicted prelate, by way of assuaging his sufferings. It will even soothe our own grief, for, in witnessing so many trials, do we not feel oppressed like another Simon of ~~Ø~~ Cyrene, under the weight of the very cross which the Bishop carries? When the traveller winds his way through the narrow

narrow passes of the mighty Alps, he feels himself overcome by the sight of the majestic scenery, by the severe beauties of nature, the huge towering rocks, the raging torrents, and the thundering avalanches; but he begins to breathe freely when, at a sudden turn, he sees, with a throb of admiration, a beautiful valley lying at his feet. We also, on this way of the cross, along which we are following Bishop Hartmann with aching hearts, shall feel our hearts dilated, and experience immense relief if we meet with some consoling episode.

Let us begin with those consolations that were particularly soothing to his grieved soul; those coming from Patna; true roses among so many thorns!

The new convent at Patna had at last received inmates within its deserted walls. Two religious Ladies of the Institute of the Blessed Virgin Mary of Bavaria had come from Chittagong; four others were shortly expected from Europe.

In Benares, thanks to the zeal and skill of the Rev. F. Athanasius Zuber, as well as to the exertions and the noble generosity of the Irish soldiers, a graceful chapel had been erected; and the Reverend Mother Mary Joseph Hogan was returning from Ireland at the head of nine warm-hearted daughters of Erin, destined for the convent of Darjeeling.

Bombay also furnished its contingent of consolations. The arrival of two missioners of his order, accompanied by the Rev. Fr. Peniston, S.J. who assited him so energetically through all the phases of the scandalous Mahim process, afforded Dr. Hartmann great joy; a joy increased by the safe landing at Bombay of the four nuns from Germany on their way to Patna.

Let me complete the tableau of this year, by mentioningsome fruits of the apostolic activity of the Bishop during the same period.

In spite of all the difficulties he had to contend with, and those continual struggles against schism, he had not ceased for a moment to build up with steady hand~~s~~ the walls of the sanctuary, and to promote the general prosperity of his Vicariate.

He may be compared to a generous and valiant warrior, who, with one

one hand beats back with intrepidity the assaults of the enemy, and with the other, gently lifts some fallen brother-in-arms, and dresses his wounds. While defending so valiantly the rights of the Holy See, Dr. Hartmann's noble heart remained open to all the afflicted around him, and his hand was ever stretched out towards those who needed his paternal succour. With the co-operation of the French Religious Ladies, he opened at Mazagon an asylum for foundlings, an institution that was a great desideratum in a city like Bombay.

Who could have expected that amidst such turmoils Dr. Hartmann shouls have found the necessary leisure for engaging in literary pursuit that required so much tranqillity of mind? Yet it was so. He published in the course of this year a Hindustandi Catechism in a three fold fom an edition in Romanized type, (destined particularly for the use of missionaries,) accompanied by a grammar in Latin of admirable consiseness, with a short lexicon; a second in Persian characters which are ~~ka~~ known to the reading classes of natives in the N.W. Provinces; and a third in Devanagri type for the Christians of the rest of the Northern India. I shall again have occasion to mention this popular little book the introduction of which has become general amongst native Christians

Dr. Hartmann found even the necessary time, towards the end of the the year, to undertake a pastoral tour in the South. These labours and travels, under such critical circumstances, seems to border on the marvellous. But what cannot a strong will, assisted by divine grace, and armed with, indomitable energy and heroic virtue, accomplish?

Thus did the eventful year, 1853, pass away. This year will occupy a conspicuous place in the annals of the Church in the East. Its date will shine for ever, like a precious gem, on the brilliant crown of Bishop Hartmann! We have seen him, the ~~Ana~~ Athanasius of the XIX century, in the middle of battles, fearless and undaunted, raising himself aloft over the raging storm, like the firm rock that defies the dashing of the infuriated billows in the hour of the tempest. His name wil ever henceforth appear in bold relief in the history of the Church of

of India, and he handed down to posterity as one of the Churches most glorious heroes!

1854.

"Combats without, fears within."

II. Cor. VII.5.

Who does not know what an immense amount of good can be effected, and what a powerful dam can be opposed to the torrent of moral evils, by the assistance of pecuniary resouses? Bishop Hartmann was deprived of these. Large were his designs and schemes for the prosperity of his mission, but the smallest part of them only could be put into execution, for the means were wanting. For the same reason he felt many alarms on account of the maintenance of the good works he had already created, and he could exclaim with St. Paul: "Combats without, fears within." The mission property was in the hands of the Supreme Court since the death of Dr. Fortini; the poor Bishop had no other resouce than the annual allocation by the Society of the Propagation of the Faith." Among other places he wrote to Germany, that he addressed in their strictest sense the words: "Give us this day our daily bread," to his Heavenly Father.

Let us turn away our eyes from this distressing picture of Dr. Hartmann's destitution, to contemplate a picture which is not without charms, and the beauty of which is enhanced by the lovely frame with which the paternal tenderness of the Bishop has emcompassed it.

The four nuns whom we have just seen disembarking at Bombay on their voyage from Bavaria to Patna, are the subject of this interesting tableau. They have now left Bombay and are on the point of traversing India at nearly its widest breadth. They pass through half civilized tribes; they halt in the deep recesses of the jungle; they take their frugal meal on the steps of some Indian monument, or at the foot of an ugly statue, the image of some pagan god. They pass the night in the caravansary; they descend the Ganges in a frail bark, prepare their repast and quench their thirst with that water polluted by its contact

contact with floating corpses. Contrast with such hardships the comforts and security of their homes, the sweet solitude of the convent cell, and the beloved circle of religious sisters and friends, from whose embraces they withdrew themselves for the sake of Christ; and then, gentle reader you will be filled with admiration for those heroines of Christian charity; you will follow them with the anxiety of sacred sympathy, as though they were your own sisters; and you will easily, then, identify yourself with the alarms which Bishop Hartmann experienced on their account, so well expressed in the following letter which he wrote to them not long after their departure from Bombay, in their own language, (German).

"My dear daughters in J.C.; Very likely when perusing this letter you will already have accomplished the half of your journey; may this letter find you in a state of prosperous health, penetrated with joy and resignation to the holy will of God! My thoughts, my anxieties, my heart, are continually with you. You have undertaken a truly apostolic journey. You share with the apostolic and saintly missioners all the hardships, and the sufferings they underwent in their own travels. No doubt you do it with the like resignation, self-devotion, and purity of heart. From the very moment you consecrated yourself to the work of the missions, you placed yourselves entirely, without reserve, both soul and body, into the hands of God, offering your whole being to Him as a holocaust truly pleasing to Him. As the Son of God came into this world to seek and to save that which was lost, so you also have left your home and everything dear to you, to gain souls to God. This zeal for the salvation of souls this love of your neighbour, has caused you to bear willingly all the hardships and privations of your journey. What a ~~a~~ wonderful sight to behold weak, timid ladies hurrying to the extremities of the world to preach Christ to the nations, to devote themselves with truly maternal love to the education of poor, destitute youth. How must your guardian angels rejoice at this! My own heart leaps within my breast for very joy

"Bur do not believe that hell will rejoice, and that Satan will remain tranquil. Satan did not shrink from assailing Christ Himself, he has assailed the Apostles, he has persecuted them, and has ever directed

directed against the missioners all his violence and venom. He endeavours to discourage some, and to inspire others with presumption; he kindles in some the fire of lust, in others the flame of dissension. He aims chiefly at the overthrow of the work of the missions by enticing the missioners into the path of scandal, causing their perdition, and turning them into his own instruments. The missioners of both sexes must therefore, continually watch over themselves, and never give up their former fervour. They must watch more than ever, I repeat it, more than ever, an and never lose sight of their God. I give you all this advice because experience teaches us how travels may become a source of danger for the soul. Though not in a condition to recite a great number of oral prayers you must not desist for a moment from raising your minds to God, imploring fervently for His powerful assistance.

"I expect with anxious impatience news from you, and I heartily give you my pastoral blessing."

These four religious Ladies areived safe at Patna; all of them have since succumbed under the influence of a deadlt climate, and the labours and hardships of their sublime vocation.

From this attractive group of travelling heroines, let us now direct our glance to a hero of past times, who has illustrated the Church of India by his apostolic labours and his glorious death for the sake of Christ; Blessed John de Britto, whose beatification had just then been celebrated at Bombay. The Bishop did his utmost to give to this festival the greatest solemnity, which the eloquent discourses of the Rev. Frs. Pereira and Peniston contributed to enhance. It was a happy inspiration to surround this festival with all possible splendour in a city so infected with the spirit of schism as Bombay was, and to offer to its inhabitaants in all its beauty the portrait of an apostle, who, though a Portugese, had signalized himself by his devotion to the Holy See.

The very Rev. Fr. Ignatius Persico, the secretary of Dr. Hartmann, had just returned from Rome, and brought with him to the eastern shores missioners of his order destined for Patna and Agra, and four nuns for the Bombay mission. He conveyed to his Lordship many testimonies of the

the most affectionate sympathy for his sufferings and his fortitude, from his Holiness, Pius IX, who sent him a large gold medal with the Pope's effigy, as a proof of his pastoral affection.

The presence of the Rev. Fr. Ignatius in Rome contributed greatly to the increase of the already high opinion entertained there of Bishop Hartmann. The many questions put to him with regard to the Bombay mission, and more particularly to the recent events, had afforded the secretary opportunities of meeting them with answers that could not, b but impress the minds of all with heart-felt admiration for the Bishop. From the person of the Holy Father, down to the last Monsignore officiating at the Propaganda, all were penetrated with true veneration for the delegate of the Holy See at Bombay. Several letters from Rome abundantly testified to this current of public opinion in the Eternal city in favour of Dr. Hartmann.

There was another marked token of the Sovereign Pontiff's high esteem still in store for his delegate. This new token was to crown the end of this year, as we shall soon see, in a most striking providential manner. Let it suffice now to state that H.E. Cardinal Franzoni forwarded to the Right Rev. Dr. Hartmann the following letter, dated Rome, September 21st 1854.

"Most Illustrious[1] and Right Rev. Sir; I feel particularly happy to inform you that his Holiness, desirous of assuring your Lordship still more of his special satisfaction and paternal affection, and also of affording a public proof of his approval of your conduct in your late unfortunate struggle, has been pleased to order that you be numbered among the Bishops who assist at the Pontifical throne; of which honorable and benevolent disposition of the Holy Father, I shall forward to you the necessary Pontifical Brief, as soon as it is ready.

"I pray the Lord to preserve and prosper your Lordship."

Such testimonials alarmed the humility of the saintly prelate. He apprehended the practical conclusions which public opinion in the Eternal City would draw from such an esteem for his person; the con-

the conclusion he most dreaded was that his exile from Patna, though glorious, would be protracted. Under such impressions, and at the very outbreak of those honourable manifestations, he wrote, in a letter to the Cardinal, the following lines, dated February 23rd, when just recovering from arecent attack of his chronic disease.... "Thanks be to God, I am better. To judge from the communications made to me by my secretary, His Holiness and your Eminence seem to have placed their confidence and their hopes in me. This good opinion of my person alam alarms me. Good will and pure intention~~s~~ excepted, I am, as your Eminence is well aware, entirely wanting in science, prudence, fortitude, and apostolical zeal. I am far from being endowed with these qualities that characterize a good Bishop. The little good I have done is to be exclusively attributed to the particular circumstances in which Divine Providence has been pleased to place me. I intend to write when at leisure, my autobiography with this title: "*Dei mira Providentia in subjecto ingratissimo ac ineptissimo illustrata.*" (The wonderful providence of God shewn forth in a most ungrateful and unfit individual); from which it will appear that I have done nothing for the prosperity of the Church or the mission. I blush when thinking of the past, and I am terrified when I look on the future. I say all this, lest people form an idea of me that is ~~the~~ above the reailty, and lest they expect something great from me."

In another letter he expresses his humble surprise at the condescension ~~which~~ with which the Holy Father let him know how His Holiness had been affected by hearing of his recent illness:

"Who am I, that the Holy Father, in the midst of his painful preoccupations, deigns to remember me!"

Such manifestations are just such as flowed from the pens of the saints, or escaped their breasts.

Rome had decided that Dr. Hartmann was to remain in Bombay, and had entrusted him, moreover, with an important special mission. To lighten his heavy burden, he was entirely relieved of the Patna Vicariate, and Rev. Fr. Ignatius Persico was given to him as a coadjutor.

Dr.

Dr. Persico could not long share the apostolic labours of Dr. Hartmann, for he was called to Agra, Dr. Carli having returned to Europe. Essential changes as to the organization of the Bombay Vicariate had taken place. The order of the Carmelites was relieved of the Bombay mission, which was divided into two vicariates; the Northern, including Bombay, entrusted to the Capuchins, with Dr. Hartmann as their Vicar Apostolic, and the Southern, committed to the spiritual care of the Jesuit missioners, the Vicar Apostolic of Bombay assuming its temporary administratio

The special important mission with which Dr. Hartmann had been entrusted by the Holy See was, to continue in India, in direct co-operation with Archbishop Carew, the work commenced in England by the Rev. Frs. Strickland and Ignatius. The task was arduous, and Lord Dalhousie, at that time Governor-general, who had been asked for informations by the Home Govt. was not thought favourable to the Catholic cause. The Vicar Apostolic of Bombay set to work, and prepared a memorial for presentation to Government through the Most Rev. Dr. Carew. He addressed himself, at the same time, to Cardinal Wiseman, and to the Bishop of Southwark, Dr. Grant, requesting those illustrious prelates to continue to afford to the Church in India their kind assistance. The latter prelate had already, at the time when the two Rev. Commissioners were in England, displayed the greatest energy in assisting them, and had himself addressed a memorial to Government on the same subject. I shall subsequently have occasion to mention the results with which these several addresses were attended.

I have recorded the names of Cardinal Wiseman and of Rev. Fr. Strick-land. Those two names suggest the happy recollection of consolations connected with this year, which Dr. Hartmann enjoyed.

Rome did not stand alone in her manifestations of warm sympathy for the person of Bishop Hartmann. Addresses of condolence had been directed to our prelate from every part of India and Europe. The report of his sufferings had reached the banks of the Thames, and the great Archbishop of Westminister, Cardinal Wiseman, who in the very centre of heresy, was fighting the battles of the true Church, had sent to the Bishop of

of Bombay, across the Ocean, the tribute of his generous sympathy; and while this tribute was traversing the broad main, the Athanasius of India was himself directing to the Athanasius of the Rhine, (the magnanimous Vikari, Archbishop of Fribourg)his congratulations on the heroic manner in which he defended the liberties of the Church against the encroachments of civil despotism. How sweet it is to fight and to suffer, when united in the bands of such exalted fellowship!

I offer here to my readers the address of Dr. Hartmann to his Grace, Archbishop Hermann de Vikari:

"My Lord: The fame of your apostolical courage, worthy of a St. Ambrose, in defending the rights of the Church of God, and the unshaken firmness of your Grace in bearing your hard persecutions, as also the sacred and noble example shown by the clergy and your Grace has reached even this distant country of India,and filled the Catholi with admiration.

"My fellow missionaries and myself are most particularly edified The hard sufferings endured by your Grace and by your worthy clergy, pain us indeed ~~greatly~~ deeply; However this pain is sweetened by the joy we feel in witnessing such faithfulness to your ministry,as shown by your Grace and your worthy clergy under such great oppression; which faithfulness not only reminds us necessarily of the first centuries of Christianity but will not fail to occupy a prominent place in the annals of the Church, and must terminate in victory and blessing.

"I should have sooner expressed the cordial sympathy of myself and my missionaries with your Grace's sufferings, and likewise offered our congratulations; but a long sickness from which I am not as yet perfectly recovered, has prevented me. I now fulfil this duty with the more pleasure, because during my hard struggle with the Goa schism, I have myself experienced what a sweet consolation it is to the heart, and what a renewed courage it gives to the mind, to receive the fraternal sympathy of our brethren in the Episcopacy.

"A further motive for this address is the conviction which I feel

feel that the examplary conduct of your Grace and your worthy clergy, must necessarily produce a most beneficial effect, not only upon the whole Church, but it will also more particularly have a most wholesome influence for good on my well loved fatherland, Catholic Switzerland.

"I therefore beg your Grace with your worthy clergy, kindly to accept the expression of the most cordial sympathy and congratulation, both from myself and my missionaries.

"Our circumstances rendering it impossible to offer pecuniary assistance, we shall the more fervently implore the divine assistance and blessing for you.

"The strength of the Father, the wisdom of the Son, and the joy of the Holy Ghost, abide with your Grace and worthy clergy.

I have the honour, etc."

Bombay, 19th February, 1854.

Thus we have before us the ~~whole~~ noble group of three illustrous prelates and the august spectacle of a grand sacred struggle; the subject of a magnificent monument worthy of the three valiant defenders of the Church in the XIX centuary; three heroes, each of whom is combating his specia enemy; the Archbishop of Westminister struggling against the monster of heresy the prelate of Fribourg waging the war against the Hydra of secular tyranny; the Bishop Missioner of Bombay wrestling against the many headed serpent of schism; three heroes, finding in him who has said Non Prevalebunt, the energy that animates them, and the constancy with which they continue the never ceasing struggle. These are the men of true liberty, the true champions of fraternity and equality, as they were handed down from heaven by Christ! They have thus become the enemies of those who would have liberty without Christ and without His Church, and who have dragged after them a great and deluded multitude. But this multitude will, to use a beautiful figure of Abbe Pereyve, soon awake, shaken by the iron hand of a soldier who says with a curse: "I am Liberty!"

I have pronounced another name, that of the Rev. Fr. Strickland.

Strickland. It was during this year that the arrival in Bombay of this indefatigable son of St. Ignatius afforded such joy to Dr. Hartmann, who knew full well how advantageous to the southern vicariate this acquisition would be. Fr. Strickland had, indeed, worked strenuously in Europe for the prosperity of the Church in India; and the several works published by one so well acquainted with the situation, both social and ecclesiastical, of this country, will one day prove precious materials for the future historian of the Church in the East.

A deep sorrow was the companion of the above-mentioned consolations. It was caused by the death, on the 8th March, of the Rev. Fr. Mauritius a Carmelite missioner, whose ability of character, apostolic zeal, and mant other talents, had ~~e~~ intensely endeared him to Dr. Hartmann. This amiable religious had ever been deeply attached to the person of the Vicar Apostolic, and could never share with a few blind Catholics of Bombay, the unfounded opinion that Dr. Hartmann was an enemy to the Carmelite missioners, and that the loss to them of the mission was attributable to him.

Meanwhile the votaries of schism had not for a moment interrupted the course of their intrigues. The decision of the Court instead of daunting their courage, had only inflamed it, for it had given them hints indicated in the Chief Justice's sentense, which let them perceive how they could bring the suit to an issue favourable to themselves.

They had last year changed the Christmas festivities into sorrow. They were now to disturb Easter joys; nay, even to pollute them with bloodshed.

"Not far from Mahim," (thus writes the Bombay Catholic Examiner of the 1st May, 1854); "stands a chapel called Sion. Mass had been discontinued there since the Mahim revolt. The key and church furniture were in possession of the sacristan. The front door was shut only by a bolt crossing it, which being entirely rotten, some time ago gave way of itself. The congregation at Sion had remained faithful to Bishop Hartman His Lordship, to whom the appointment of the chaplain of Sion exclusive-

exclusively belongs, and who, in 1852, had appointed Padre Gabriel de Silva, did not consider it prudent to send a priest to Sion on Sundays, Gabriel de Silva having joined the schismatics; for he knew what the intentions of P. Jose de Mello were, and was aware of the intriguing and violent disposition of his party, and the unfavourable disposition of the police; besides that, he had been made the only defendant in the Mahim case, which, by some imprudent step, he might easily injure. But on the 8th ultimo, the parishioners themselves were made defendants of the second bill for his Lordship's ejectment.

"Now the Christians at Sion, desirous of again having Mass said in their chapel on Sundays, applied to the newly elected wardens of St. Michael's at Mahim; and the sacristan told them that the front door, some time since, had opened of itself; and men were sent on Holy Saturday to clean and prepare the chapel.

"The schismatics aware of this, held a night meeting, and invited people from Salvacaon for a subsequent battle at Sion. The schismatics of Mahim tolled the bells and fired the mortars from 3 o'clock in the morning, and had Mass in their corridor~~s~~ unusally early, so as to be ready for Sion. The administrator, suspecting nothing, had with three others, gone to Sion, to see that all was ready for Mass by the arrival of the priest. The schismatics followed soon after, and finding him, the object of their mortal hatred, unprotected, knocked him down and belaboured him so severely with fists and sticks, that, had not an European hastened to ~~the~~ his defence, they would have killed him on the spot. Another respectable parishioner, Mr. Oliveira, on his wav to Sion, being alone, was likewise assa~~ulted~~iled and barbarously beaten, till the widow of Mr. Francis Pereira, (who had been killed last year) happened to pass by, and seeing the schismatics on the point of despatching the man, fell upon him, crying out, 'You have killed my husband, and you will kill this man too.' This raised the alarm, and the murderous ruffians fled. The ringleader of those who had so cruelly beated the man, was fined ONE RUPEE.

"The Clergyman, having arrived at Sion, prepared himself for Mass

Mass and the faithful were on their knees, when the schismatics began to raise a fearful tumult and threatened to drive the priest from the altar. The tumult increased, and the priest was on the point of breaking off the Mass. Happily the police arrived, and the Mass went on without further disturbance. After some time Capt. Baynes, the superintendent of the police, came from the city, took the names of the parties and the key of the chapel. The next day summonses were issued to both parties. The schismatics anticipating a triumph, decreed that every one of them, under a penalty of five rupees, should enter the church of St. Michael the following Sunday. The faithful were no longer safe; even stones were thrown at them. But in vain did the schismatics try to represent the administrator of St. Michael and his companions, who had been summoned, as the aggressors both parties were required to give each security of 500 Rupees for one year. Five of the schismatics were,besides, condemned to a pecuniary penalty for the assault."

If the day of the 4th of June caused Dr. Hartmann immense joy,(for on this day he bestowed on his secretary the episcopal consecration), the 25th of the same month was to cause him no less grief. On this day an end was put to the scandalous Mahim suit. But what an end! An end more scandalous than all that had gone before. The church of St. Michael was adjudicated to Jose de Mello and his adherents. Let me terminate the long and sad history of this action, by some details ~~bor~~ borrowed from a kind of manifesto which Dr. Hartmann published after his ejectment from his own church. After giving a brief account of the case, the Bishop continues thus:

"The Supreme Court heard the case for the ejectment of Bishop Hartman on the 22nd September, 1853. His Lordship had been summoned under a penalty of 1000 Rupees to attend in person..... The Court deferred judgment till the 24th December, when it dismissed the suit as groundless, and denounced Bishop Hartmann as a daring intruder, The Chief Justice however discovered at that trial that the Church of Mahim did not belong to the parishioners, but to the Confraternity of the Immaculate Conception, and

and that the members of this Confraternity should bring an action against the Bishop. This judgment was as unexpected as it was singular. The rebels not wishing to go to law, again attempted by violence and stratagem to wrest the church from the Bishop's hands.......The Confraternity then brought a bill of ejectment against the Bishop. The bill contained a list of all the members, male and female. These brothers and sisters of the Confraternity of the Immaculate Conception of the Blessed Virgin, have certainly disgraced themselves before the world in bringing an action of ejectment against their Bishop in a protestant tribunal. Let us hope that the Blessed Virgin Mary has nowhere else such devotees! Those who were faithful to the Bishop, on learning that their names had been entered in the suit against him, applied to the court to have their names struck out. The parishioners foreseeing that on adverse, judgment would be given, were his Lordship the sole defendant, applied to, and obtained from the Court, leave to be substituted in lieu of the Bishop. The case came once more before the Court on the 17th June, and on the 20th, judgment was delivered by Sir W. Yardley as follows:

"The Chief Justice, after a lengthy consultation with his learned brother, said, that the present case was one of difficulty and ~~[illegible]~~ obscurity, &c.

The question before the Court was, whether the plaintiffs had made out a proper title. If the Bench thought that, by postponing its decisi decision, a more mature decision could be arrived at, it would be done; but it appeared ~~that~~ to the Bench that, clouded in obscurity as the case was, a more mature decision could not be arrived at, and it seemed useless to keep all the parties interested in the present trial,in a state of doubt and suspense.

"It appeared that much discussion, but not what he(Sir W. Yardley) would call irrelevant, had been brought into the present case. Mr.Peniston had favoured the court with much interesting evidence on the Canon Law of the Catholic Church. But the question was, in whom was the proprietary vested? It lay with the plaintiffs to make out atitle to the possession of that church and grounds; but there has been little evidenc

evidence either way. But the plaintiffs had a possessive title, and the chief Justice was of opinion that they had power to recover it in an ~~act~~ action of ejectment. The Bishop was not a defendant. The defendants were a considerable body of the parishioners, with a minority of the body called the Confraternity of the Immaculate Conception, numbered among them. The plaintiffs numbered fewer of the parishioners, but more of the Confraternity.

"When the learned Advocate General said that the Bishop was in quiet possession of the church, he fell into what he (the Chief Justice) considered to be an error, because there was nothing to prove that the church was ever in the possession of the parishioners; and a majority of the Confraternity were always inimical to the sway of Bishop Hartmann.

"Mr. de Mello was made Vicar in 1850, and up to 1853 he was in possession. By what authority was he deprived? There was no direct evidence to show that either sentenee of deprivation or excommunication had been passed on him. But whatever his clerical sentence might have been, that could not disturb his civil rights.

"His Lordship was sorry that these unfortunate differences had occured. That which would make a prelacy and a priesthood valuable, was no doubt on the side of Bishop Hartmann. But a civil court cannot notice spiritual jurisdiction. He would not say whether the plaintiffs were good Catholics, but the evidence, little though it were, was on their side, ad and they were entitled to recover possession. - Ordered accordingly Verdict for the plaintiffs."

"From the judgment," continues Bishop Hartmann, "it is evident: 1st, that no attention was paid to the Canon Law or to the right which is inherent in, and inseparable from a Bishop over churches within the limit of his jurisdiction. If the court could not enter upon this, then it only shows the defectiveness of English legislation for Catholics. 2nd, The Confraternity is set over the parish, whereas the rules of the confraternity affects the confraternity alone, and not the parish; never did Government observe any other rule in parish disputes, than that of the majority, Nor did the plaintiffs ever dream of such a right as the court

court pronounced, until it was suggested by the court in the decision upon the first trial with some assurance of success. 3rd, The majority of the parishioners are kept altogether in the back ground to the great astonishment of every Catholic in Bombay. Hence, as the confraternity numbers only about 300 persons, and the parish about 1800, the majority of the confraternity (or 200 persons) have been allowed the right to transfer a church from one Bishop to another, to appoint or discard a priest, whenever they please. The remaining 1600 must meekly submit, or else the 200 may legally close the church against them. 4th, Though the evidence adduced by the plaintiffs is acknowledged to be *little,* and the case to be involved in *difficulty* and clouded in *obscurity*, yet the court pronounces a *peremptory* judgment. The right of possession is disregarded and in a practical uncertainty which party the church should properly belong to, the Bishop and the majority of the parishioners are displaced, and the suspended priest and his party who had revolted against the legitimate authority of the Bishop, are put in possession!"

The very day on which the sentence was pronounced, Jose de Mello, at the head of his creatures, by whom he himself was in his turn soon to be ejected, took possession of the church of Mahim. Great must have been the exultation of hell! In consequence of this odious sentence, the Bishop was to be expelled from his own church, from the sacred spot where he patiently ~~offered~~ suffered, and so courageously combated. Those faithful Catholics who shared with him the trying hours of a cruel captivity, are no more permitted by their own conscience to cross the threshold of this temple of God, where they witnessed so many virtues practised by their heroic pastor; they dare no more pray there, where they have gathered from his lips such sublime lessons on the necessity of prayer!

But Bishop Hartmann would not abandon to ~~himself~~ themselves those who had been so faithful to him in the hour of trial. They were not to be long deprived of the consolations of divine service. The first thought of the prelate was to address the following appeal, without delay, to the gentry of Bombay and its vicinity:

"Gentlemen; you will have learned from the local journals, the

the nature of the decision which was given on the 21st instant, on the Mahim case. By that decision, the most important and peculiar on record, the majority of the parish of St. Michael's are deprived of their church; for according to the well known principles of the Roman Catholic religion none of its members can conscientiously attend divine service in a church where such service is conducted by a schismatic or suspended priest. ~~Pad~~ Padre Jose de Mello, who has been educated gratuitously in the seminary of the Roman Catholic Bishop of Bombay, in violation of his sacred oaths and vows, raised the standard of opposition, in March, 1853, against the Right Rev. Dr. Hartmann, his ecclesiastical superior and benefactor, and forgot himself so far as to ~~sub~~institute a suit of ejectment from that very church to which he, after much supplication, had been appointed by Dr. Hartmann himself, without recommendation or petition from a single parishioner. In consequence of the decision alluded to, the Roman Catholic Bishop of Bombay is now deprived of, or ejected from, the church at Mahim which Government, by a strict command, had placed in possession of his predecessor some sixty years ago. It will have been perceived by you, gentlemen, from the published reports of the proceedings in the case under notice, that the majority of the members of a small confraternity have been preferred to the majority of the parishioners of Mahim, who are now without a proper place for divine service. The want of means prevents them, as well as the Bishop, from providing such a place. The Right Rev. Dr. Hartmann, trusting in the kindness and generosity of the gentry at large in this particular case, opens the present subscription. Every donation, be it ever so small, will be received with gratitude and publicly acknowledged.

Bombay, June 29th 1854.

Besides this local appeal, the Vicar Apostolic addressed to the whole Catholic world the manifesto to which I have already alluded, in which he gives a brief account of the history of the schism in general and of the Mahim affair~~s~~ in particular; bes~~o~~eeching the Catholics to tender him a helping hand in consideration of his inability to assist those who had been so faithful to him in his struggle against the enemies of Catholic

Catholic unity, and to aid him in providing them with a place of worship This manifesto was entrusted to competent writers for translation into the several languages of Catholic Europe. One cannot sufficiently admire the deeply philosophic and practical manner in which the Bishop considers the whole question, and how, placing himself on neutral ground, as it were, chooses for himself an elevated point of view, whence with an eagle eye he discovers advantages, where an ordinary ken could perceive nought but misery and loss.

"As the Church," says the Bishop; "in the midst of persecutions, of heresies, and of schisms, has ever maintained her courage and preserved her splendour, it is to be hoped she will be equally successful in her present struggle. The mission of Bombay has, by the recent trial, become unloosed from her fetters; she has become free and powerful. In the parish churches, which the people claimed as their own property, little or nothing could be done for the advancement of religion. This fact is attested by the history of events since 1794, when Government introduced a double jurisdiction. In 1804, the venerable Bishop Pedro d'Alcantara, who for the space of 46 years governed this mission with great zeal, prudence, and ability, drew a sad picture of the deplorable and decaying state of this mission as resulting from a duality of spiritual authority The Vicar Apostolic has in parish churches merely a nominal authority, both in reference to the appointment of vicars and to the maintenance of discipline. If he does not condescend to the wishes of the people, or to vicar, he is threatened with schism. What good can be done under this state of things?"

The following appeal forms the conclusion of the Bishop's manifesto:

"The Mahim case affects the interests of the Catholic Church throughout the world. The leading Catholic journals of the globe have already informed the world of the difficulties I have to contend with. They will also inform the Catholic world, by publishing this additional testimony of my really difficuly position, and recommend this my appeal to favourable notice. I entreat the faithful, the clergy, and more especially the

the episcopacy of India, Europe, and other countries, wherever this appeal may reach, to afford me their help. The contributions to the new building at Mahim will be considered a lasting monument of their Catholic unity and sympathy, as well as a special act of charity towards those of Mahim, who, for their faithful adherence to the Vicar Apostolic have been deprived of their parish church. The surplus, if any, will be expended in building churches in places where the schism prevails without the fear of a check, and where the people are disposed to submit to the authority of the Vicar Apostolic.

Bombay, on the Feast of SS. Peter and Paul, 1854."

The appeals of Dr. Hartmann found a generous echo in India. F.C. Loughnan, Esq: Collector and Magistrate at Sholapore, made a donation of 500 Rupees, and as many were given by his brother R.J. Loughnan, Esq Judge of Patna. Calcutta came forward most nobly. This was due to the powerful recommendation of his Grace Dr. Carew, and to the kind exertions of the Rev. Mr. Tracy and Chevalier Robert Lackersteen. Next came the Patna vicariate, where, besides the generous contribution of Judge Loughnan, Justin Finch, Esq: offered Rs.500. Mrs. Shillingford of Purneah, throughout the whole of her life time the first to support the cause of Religion, and inspire the same feelings into her large family, exerted herself in spite of her venerable age (she was an octogenarian) with all her strength to promote in her district the success of the good work.

From Europe little could be expected, for the times were not propitious. But God came directly to the assistance of His servant - God, who holds in His hand the hearts of all men, and gives them whatever inclination He pleases. The Supreme Court, after an interval of six years, decreed on the 12th August, the restitution of the mission property to the Vicar Apostolic, with full powers for him to administer it himself. Government further granted to Bishop Hartmann another favour by ceding to him a piece of land lying between Mahim and Sion, for a burial place, the Catholics of those two localitieshaving had hitherto to carry their dead as far as Bandora or Parell.

The first

The first Sunday of July had been appointed by the schismatics for the solemn celebration of the great victory obtained over the Bishop. It was in the natural course of things that the Vicar General of the North, the Archdeacon of the Metropolis of the East, the Very Rev. Fr. Mariano Antonio Soares, should preside at the great day. But, alas! the elements appeared to be little favourable to that festival. Fair weather proved itself schismatical; it seceded from Mahim on that day, to be superseded by torrents of rain; the triupphal arches, festoons, garlands, &c., were drooping in deep melancholy; the fireworks remained in their state of embryo; the mortars made themselves conspicuous by their silence, and the inside of the church was honoured by the absence of many brethern. Though the agents of the feast had done their utmost, and had spared neither money not drink, to entice faithful Catholics to their schismatic solemnity, the latter held aloof. Thus the festival proved a failure, and its end was worthy of its origin.

To prevent the Bishop from building a church at Mahim, the schismatics had extorted from the proprietors of the locality, both Christian and pagan, the promise not to sell an inch of ground to him. They were partly successful, for a whole month elapsed before the Vicar Apostolic could find the necessary land. At last he obtained apiece of ground at the enormous rate of 6,000 Rupees. The schismatics had no sooner heard of the bargain then they hastened to outbid the Bishop; but they came too late.

On the Sunday after the Nativity of the Blessed Virgin Mary, Dr. Hartmann repaired to Mahim, caring little for the Goa party, to whom such a visit was more than they could endure; he performed divine servic in a private house, and erected the confraternity of the Immaculate Heart of Mary. A novena had preceded this festival. His Lordship celebrated another solemnity in the middle of the schismatic camp at Bandorah the anniversary of the dedication of the church erected two years ago for the fishermen. At a little distance from there, and on the same day the Goa party was celebrating the feast of Nossa Senhora de Monte, a

a feast that had nearly degenerated into a pagan solemnity. Whole bands of Hindoos and Parsees were, on that day, seen entering the church and depositing at the foot of the image of the Blessed Virgin their offerings in fulfilment of some vows made during the year. The clergymen in attendance cared little about the profession of faith of the offerers, provided the offerings were abundant.

Two great consolations were to crown the labours of this year. Sixteen nuns of the Congregation of Jesus and Mary arrived at Bombay, six of them were destined for Dr. Hartmann's mission.

The second great consolation will be found precisely where much bitterness had taken its source - in Mahim. Let us proceed thither with the Vicar Apostolic, for the last time this year, not to suffer, or witness a new suffering, but to assist at a joyful religious act. The works of the new church had been commenced, and the 10th December had been fixed for the laying of the first stone by Dr. Hartmann. The circumstances of the place, and the very providential incident which so conspicuously marked the termination of the ceremonies, deserve some details.

"At a considerable distance from the scene of the ceremonies of the day, the confraternity of the Immaculate Heart of the Blessed Virgin Mary awaited the approach of ~~the~~ His Lordship, and on his arrival conducted him in a long procession to the site selected for the new church. The interior of the temporary erection was beautifully arranged for the ceremony, and suitable accommodations prepared outside for the laity, to protect them from the sun. His Lordship, after offering a short prayer before the altar, ascended the throne, where he was robed in the sacred vestments, as prescribed in the Roman Pontifical. The Rev. Fr. A. Pereir then mounted the pulpit, whence he deliveredan impressive sermon, touching in a few words, on the occasion and reasons which had induced a new church being built at Mahim. His text were the words of our Saviour; "Upon this rock, etc." The preacher pointed out the great danger in which the church at Mahim had been on the 13th March, 1853, and how the congregation would ~~have~~ infallibly have been lost, had not his Lordship

Lordship exposed himself to many hardships, and persevered by the grace of God, unto the end. He further shewed, how out of evil good had come; for where ignorance of religion, neglect of the Sacraments, and a mere semblance of Faith formerly prevailed, the faithful are now constantly instructed in the doctrine of the church, and the result is that they are becoming practical Christians. Towards the end of the sermon he addressed the schismatics who had revolted against the Bishop, showing them the great injury that they had inflicted upon themselves, being now cut off from that Church, out of which there is no salvation; he exhorted them, at the same time to repent and return to obedience......

"After the blessing and laying of the first stone, a leaden box was deposited in the foundation stone. It contained the following objects: a silver medal of the Immaculate Heart of the Blessed Virgin; a silver medal of Pope Pius IX; some coins and other curiosities, all well secured in a smaller box. A printed copy of the Apostolic Brief, *Probe noatis*, with the Pope's signature in his own handwriting, the allocution of His Holiness, delivered in 1851, the Bull *Multa praeclare*; the numbers of the *Catholic Examiner* bearing more particularly upon the whole Mahim ~~case~~ affair; the letter of the Vicars Apostolic to His Holiness in consequence of the interference of the Bishop of Macao, etc. On two leaden sheets the following were engraved: A.D. 1854, X. *Decembris, Anastasius Hartmann, Ord. Cap. Episc. Vic. Apost., posuit hunc lapidem Ecclesiae B.V. Mariae de Victoriis postquam judicis sententia, Ecclesiam S. Michaelis sacerdoti rebellanti et a Pio IX Papa excommunicato cedere, debuit.*

"The overland mail having just arrived, the Diplome of His ~~High~~ Holiness, in which the Bishop, for his conduct and sufferings in the Mahim revolt, had been elevated to the honour of a Bishop assistant at the Pontifical throne, and of a Count of the Holy Roman Empire, was, at the very termination of the ceremony, brought from the Post Office by Mr. Manuel Mesquita, who had the greatest share in the sufferings endured by the faithful parishioners, during the schismatic outbreak."

Z (Bombay Catholic Examiner, 16th December, 1854.)

Who does not see in this last fact, a wonderful coincidence, which strikingly reveals the designs of God's Providence, who had ordained that the proof of satisfaction decreed by ~~the~~ His Vicar on earth, to the courageous defender of the Church, should reach him at the very place which had been the chief scene of his sufferings and of his struggles.?

Let us, dear reader, unite our thanks with those which the illustriou prelate, no doubt, offered to God in this moment of ineffable emotion. How strongly encouraged must he have felt at this moment to fight more strenuously than ever the battles of our Lord; and seeing how Christ's Vicar on earth, nay, divine providence itself, appreciated his services in so impressive and visable a manner, he renews here, where he had suffered so much, on the Ocean shore, under this burning sky, the oblatio he had once made on the summit of Mount St. Gothard, in the sight of the bright glaciers of his well loved country, at the foot of ~~the~~ its steep and towering rocks, the majestic altar and the worthy witness of such a holocaust.

Let me transcribe here, as an appropriate inscription at the foot of the picture in which have been grouped the events of the year 1854, the following translation of a passage from the already mentioned German work "Zwanglose Reisennotizen aus Ost Indien."

"What an elevated position does not Bishop Hartmann hold in the eyes of all true Catholics! He is indeed a worthy successor of the apostles, for he has not only inherited from them his dignity, but has shared with them their sufferings, and their persecutions. He has, remembering these words, *flagellabunt vos*, endured with joyful patience, affronts and stroke and well aware that the other words, *ante praesides ducemini*, will be true at all times, he allows himself to be dragged before a tribunal composed of heretics, to defend himself there against a degraded son, on a question of a purely ecclesiastical nature, before judges that reject the authority of the Church. Bishop Hartmann has defended, though without success on this occasion, the divine rights of the Church, with all the means at his disposal, and without being for a moment anxious about per-

personal consequences; scorning those cowardly connivances, to which the name of pastoral prudence is often misapplied, and under the mantle of which certain successors of the apostles coquet with the civil power, veer round the world, and shrinking from the gloomy prospect of the prison gates, have not the necessary courage to defend the Church. Dr. Hartmann has taken his place among the worthy champions of the Faith of Christ, the Draste-Vischerings, the Franzoni's, the Vicari's, etc., who though deemed like Davids, by men in high places and by ministers of police, took up the struggle against the Goliaths of the secular power.

"The life and deeds of Bishop Hartmann would furnish a skilful Catholic pen with a splendid subject."

1855

"From whatever point of the horizon the wind blows, it brings new presents from Providence." - CHATEAUBRIAND.

Not unlike a stream that flows quietly in its well directed bed, and the waters of which are seldom disturbed by a storm, this year of the pastoral life of Dr. Hartmann will pass peaceably and tranquilly away, without any considerable disturbance. The great and glorious Pius IX had again granted to the Catholic world the blessings of a jubilee, which was celebrated at Bombay about the beginning of this year. The Bishop, as usual, did not spare himself on this occasion of spiritual regeneration for his flock. He found in his missioners worthy fellow-labourers for the gathering in of the spiritual harvest; and, in the Southern vicariate, the sons of St. Ignatius proved once more to what an eminent degree they possess the truly divine secret of eliciting from such extraordinary occasions of salvation whole floods of blessings.

About this time bloody battles were fought around the walls of Sebastopol. An appeal had been directed to the population of Bombay towards the erection of a patriotic fund for the relief of the widows

widows of the valiant British soldiers who fell on the battles fields of the Crimea. Bishop Hartmann displayed on this occasion all the devotion and activity with which he was always animated, whenever there was some great misfortune to succour. He summoned all his missioners to exert themselves in behalf of this good work, and prescribed prayers for an early and happy termination of the war. He was, however, appointed a member a memberof the committee of the patriotic fund, and in an assembly held on the 3rd January, attended by the Governor and the principal personages of Bombay, he delivered the following speech:

"I take the liberty of expressiong my feelings and sentiments before his Lordship the Right Hon. the Governor, and this august assembly. I must, however, beg indulgence~~s~~ and forebearance, if I do not speak correctly and clearly enough, having commenced the study of the English language at an advanced age. I greatly rejoice at the good spirit and union of sentiments in this meeting. As it has been truly observed, this is not a war for conquest, but for an important principle, the principle of Liberty against Oppression. (applause) This seems to be the impressio of the civilized world. In proof, I may merely state the alliance between France and England; two nations that have had many quarrels, and generally speaking do not sympathise. However, in the present instance they are but one body, but one soul: they fight,side by side,to stop the progress of an enemy dreaded by the whole of Europe. (cheers) Being a Swiss and a Catholic Bishop, I am familiar with the sentiments of Catholic Germany in particular, and of the Roman Catholics of other nations in general. Though they cannot take an active part in the present war, this being a matter which lies with the Sovereign and not with the peopl they ~~themselves~~ nevertheless take a warm and lively interest in it; they look on the cause for which the allied armies fight, as their own cause, and on their victories as their own victories and blessings. They pray fervently for, and sincerely wish good success to the allied armies (cheers). This beig being the case, what sympathy should we not manifest to those on the

those on the battle field, and to the widows and orphans whom these brave men may leave! (cheers). I highly approve of the resolution to procure relief to the widows and orphans, by appealing to the sympathy of British subjects, rather than by taxation. The resolution is quite in the spirit of Christian principles; and it is natural consequence and expression of our sympathy towards the sufferers. It will however, show how much part and interest everyone takes in this war, in which the welfare of the whole of Europe is so deeply concerned.

"At the head of the Roman Catholics in this Presidency, I feel myself called upon to state, that in England, and also in India, some respectable Roman Catholics expressed their apprehension, that the Roman Catholic Orphans entitled to the Catholic Fund whuld have no share in it, except to the prejudice of their conscience and religion. This apprehension has already in a public meeting in England, been considered as removed; among others by a Catholic Bishop (applause). I have no doubt but the Catholic Orphans will this time enjoy the benefits of the Charitable fund to its fullest extent - I mean to say, without the slightest prejudice to their Catholic education; in other words, that they will be supported and educated out of the Patriotic Fund in the Roman Catholic asylum. This being the case, the Roman Catholics will come forward liberally in aid of the Patrriotic Fund, and I, on my part, shall strongly recommend it."

The discourse was listened to with marked favour, for it was nothing else but the expression of a great thought that had led the British Government through all phases of that gigantic struggle; it was the reproduction of England's elevated idea of this epoch, clearly enunciated by the Morning Post, which, in reply to Mr. Cobden, said that the English nation had undertaken this war for the sake of a principle, though she had not foreseen in their whole extent, all the sacrifices with which this undertaking was to be fraught; that the same nation, by following Mr. Cobden's suggestion, might indeed, again take up the task of spinning cotton, importing tobacco, and making money, but must give up her noble

noble mission to defend the right, protect the liberties of the world, and the most sacred interests of mankind.

Our indefatigable apostle undertook a distant journey to the northern portion of his vicariate, and embarked on the 24th April, for Kurrachee. Though officially acknowledged by Government, he was yet far from enjoying all the comforts which attend the peregrinations of the Protestant Bishop. Let me here draw a parallel between the two Bishops of Bombay, both engaged in a voyage in the same direction, and under nearly similar circumstances, and let the reader judge, which of them had a closer resemblance to the apostles. Not to be accused of partiality, I borrow the description of the Protestant Bishop's voyage from a non-catholic journal The Telegraph and Courier.

"We regret to say", writes that paper; "that the Lord Bishop of Bombay is making himself unpleasantly conspicuous in consequence of his want of that truly evangelical and episcopal requisite - humility. The steamer which brought him to Kurrachee, the Aiad Ajhaha, was, on that occasion, literally crowded with sepoys of the 13th Native Infantry, their wives and families - 'young men and maidens, old men and children,' to use the Bishop's favouite language, and tax yet - will it be believed? his Lordship's goods and chattels, as they were strewed about, to be easily got at if required, took up the place of half the entire deck. The wretched sepoys, and their still more wretched wives and children, were huddled together like so many pigs, during that (to them) weary passage. They had, in consequence of the number of his Lordship's boxes and packages, no earthly privacy. The sable heathens, whom it is the Bishop's duty to make followers of 'the meek and lowly Jesus,' could not observe the most common form of decency, by reason of 'the Bishop's carriage blocking the way.' The scene, we are informed, was truly shocking. His Lordship should remember, if ever he be placed in a similar situation again, how a box of Bibles may encourage immorality; or a case containing the episcopal lawn, scenes of indecency."

Let the Bombay Catholic Examiner tell us now what comforts Bishop

Bishop Hartmann met with on his voyage:

"Th accommodations which the Protestant Bishop, Dr. Harding, received on board the Government Steamer Ajhaha, contrast beautifully with those which our poor Bishop, the Right Rev. Dr. Hartmann met with, on board another steamer which also happened to transport troops to Sind. As in the case of Ajhaha, the Auckland was also crowded to excess. Bishop Harding also went on a pastoral visitation; the difference however betwix them being simply, that the former counts three times the number of followers that the Protestant prelate does. Dr. Hartmann, like Dr. Harding, was duly accredited by the Government, receiving all along 'by authority' every mark of attention which his position entitles him to. Dr. Hartmann had the sanction of Government for a free passage to Sind, he had the authority of Rear Admiral Leake to go on board that vessel. With such letters the poor Bishop proceeded on board, carrying with him only one box and one servant. But the Captain of the vessel hesitated for a time to receive the Bishop, but finally he yielded to the reasoning of the Rev. Fr. Steins, who with some other clergymen escorted his Lordship on board, with an order from Sir Henry Leake to accommodate the Bishopin that very identical steamer. The captain having been prevailed on to receive the Bishop on board, declared he could not find him a cabin, nor mess him at his table! A place was assigned the Bishop to sleep on the most uncomfortable part of ~~the~~ a ship that could be assigned to a passenger. At early rising, his Lordship had to look for a place to accommodate himself in. One of the ship's officers had the kindness, however, to allow the poor Bishop the use of his own cabin, where his Lordship dressed himself, &c.

"We must leave our readers to draw their own conclusions; but would fain ask - which of the two is the more apostolic?

It was during this pastoral tour of Dr. Hartmann in the remotest parts of northern India, that the festivities of the proclamatio of the Dogma of the Immaculate Conception of the Blessed Virgin Mary were celebrated in the Bombay vicatiate. The Bishop, who from his ear-

earliest infancy had always entertained the tenderest devotion to the Queen of Heaven, was eager to seize this opportunity for giving full manifestation to his feelings in the pastoral letter he had published on this occasion. I find in the work of Cardinal Gousset, "La croyance generale et constante, etc." (page 480) the following lines:-

"Anastasius Hartmann, of the Capuchin Order, Bishop of Derbe, Vicar Apostolic of Patma, believed in the Immaculate Conception of the Virgin Mary, taught it in his lectures of Theology, preached it constantly in his sermons, as appears from his letter to His Holiness, dated 23rd November 1850. The clergy of his vicariate shared the same belief, defended it, and impressed it on the minds of the faithful; this explains why the majority of the faithful entertained a particular devotion towards the Immaculate Conception of the Blessed Virgin Mary. No wonder then if this Prelate, and with him his whole clergy, desire vehemently that the Immaculate Conception of the Blessed Virgin Mary might be proclaimed as an article of faith to the greater glory of God, and signal honour of Mary, for the exaltation of the Church, and to the joy of all faithful lovers of Jesus, and of His Holy Mother."

While tributes of the tenderest homage towards the Immaculate Virgin were ascending to heaven from all parts of his vicariate, the Bishop, engaged as he was in his distant peregrination, must have felt his heart agitated by alternating sentiments of joy and sorrow. Like a tender and loving husband, who rejoices and grieves at the same time when, finding himself far from his dear family on the birthday of his spouse, he remembers the joys of his home, Bishop Hartmann rejoiced that the august Queen of Angels was thus honoured by his flock, but, at the same time, he could not repress feelings of sadness, because he was then absent from his children.

Let me pay a tribute of homage to the memory of this zealous servant of Mary by quoting some passages from the pastoral letter I have just mentioned. It will repay perusal, and the reader will admire with me the truly deep philosophical and theological point of view from which

which the leaned prelate considered his dogma in all its aspects. A kind of sacred enthusiasm pervades the whole of this document, and the Bishop closes his subject at the very moment when it seems as though he would seize a sacred lyre and sing an insired hymn.

"We have the more reason to admire these unprecedented rejoicings and the unanimous testimony of the whole episcopacy on account of the Immaculate Conception, because it has happened in a century of philosophical pride, of predominant rationalism, of absolute libertinism, of inundating sectarianism and infidelity. Numberless and artful were the combined endeavours of the enemies of Religion to eradicate from the hearts of the faithful, love and devotion towards the Blessed Virgin. The old serpent had haughtily rejoiced in his anticipated triumph over the Church; her imminent destruction was already heralded. But the prophecy that a woman should crush the head of the serpent, has now once more most triumphantly been fulfilled. The Blessed Virgin Mary, at the very moment of the definition of her Immaculate Conception, has delivered the people of God from imminent dangers, has procured victories, has rendered the Church glorious!

"This dogmatical definition has already begun to work as a blessing still greater and more wonderful thing shall we yet behold. Those without the pale of the Church are thunder-struck, and beholding the triumph both of the Church and of the Blessed Virgin, vent their indignation, 'blaspheming what they ignore'. They little think that this dogmatical definition has saved them from the total wreck of their Christianity. Pelagianism, Rationalism, and Pantheism had already made dreadful havock amongst them; their progress was that of a giant. The belief of original sin, and the necessity of a Redeemer were already banished from universities. Infant Baptism, as a necessary consequence, was neglected: what could stop this progress of infidelity amongst them? All attempts ~~made~~ made by authority had rendered things worse. The help was to come from both the Catholic Church and the Blessed Virgin, whom they hate. For no sooner did they witness the rejoicings of the faithful at the dogmatical

dogmatical definition of the Immaculate Conception than they assailed this doctrine most violently; denying absolutely to the Blessed Virgin the privilege of having been conceived without original sin. Hence, against their will and intention, they feel obliged to abandon their infidel system, and once more to acknowledge original sin, the fall of the whole human race, and, consequently, to confess again the necessity of the Redeemer in its fullest sense.

"How powerful is truth! How wonderful are the ways and mercies of God! For not only his enemies, but even the whole human race have gained by this dogmatical decision!"

The Apostolic man returned to Bombay on the 10th June; not however to rest from his long journey, for he began a series of pastoral visitations in the parishes situated in the proximity of Bombay.

Each of the five years of the episcopal life of Dr. Hartmann in Bombay is marked by three distinctive features; pastoral journeys, the work of the education of youth~~s~~, and struggles with schism. I have mentioned the first as regards this year. Let me now touch on the other two.

One of the cruel pangs that so often rent the heart of the Vicar Apostolic, was to see numberless young memberso fo his flock frequenting Protestant establishments in order to avail themselves of European education, while he was unable to resist such a current, owing to his utter inability to offer similar advantages. Who then dare reproach him with having neglected the interests of the Order of which he was a member, in order to seek a remedy for such evils where alone he could find them? Was he in conscience justified, for dear of arousing ill-placed and ill-timed jealousies, in abandoning his dear children to the jaws of ravenous wolves? His motto was; "I am first a Bishop, and then secondly, a member of the Franciscan family".

Great, therefore was his joy when in the course of this year he could announce to the faithful of both vicariates that a school, which would qualify the pupils for entrance into the University, would shortly be opened at Bombay under the direction of the Fathers of the Society of

of Jesus. It seem that the plan of erecting a college at Poonah had been abandoned. It is true that Dr. Hartmann had not the happiness of seeing all his plans with regard to a college realized. He has, however, sown the fruitful seed which, under the skilful guidance of the sons of St. Ignatius, throve rapidly; aye, so rapidly and wonderfully that, at this very day, Protestantism is obliged to confess that Catholic educational Institutions at Bombay eclipse all its own establishments in spite of the rich endowments of the latter; and one of its public organs avowed lately that, compared with the Bombay Catholic schools, the Protestant ones did not even deserve the name of schools!

Bishop Hartmann never shrank before any sacrifice when the proserity of Christian Education was concerned. Knowing that the united exertions of a whole community are often scarcely sufficient to promote it, he invited all Catholics of Bombay, without any distinction of parties, forgetting thus generously many affronts, to a great meeting, where the question of a large educational Institution for youth was to be the theme This meeting took place in the month of October, but unfortunately, was but thinly attended; the Goa element, faithful to its old grudge, having abstained from being present. His Lordship delivered a discourse, the subject of which was Christian education.

Instead of nobly rallying round the person of their legitimate pastor, the schismatics had their own meeting for the same object. Schismatical spirit had full scope there. It was impossible to expect that it would elevate itself to the high views that had marked the proceedings of its rival meeting. Everything here was petty, local, and exclusively portuguese - it was pur esprit de clocher (pure vestry spirit). The occasion was too good for not giving full vent to unlimited rant against the Jesuits, the teaching religious corporations, the universal hierarchy, (that of Goa, of course, excepted). As a finishing stroke, Jose de Mello and Braz Fernandes were elected members of the Committee! Proh pudor!

This second meeting leads us quite naturally through a gradual, but alas! not very smooth descent, to our third point - the struggle with

with schism. The tree of schism is ever bringing forth its fruits, which though all the same quality, are of a great variety as to shape and size, but not of that variety that charms. I find in the following letter addressed to Dr. Hartmann by one of the Mahim magnates, a specimen of this same tree, conspicuous by its extraordinary, if not monstrous form, and one in which the bitterness of the taste corresponds admirably with its uninviting exterior:

"My Lord: Among the various articles belonging to the church of St. Michael, Upper Mahim, that disappeared during the period you had ~~ill~~ illegally and improperly converted the sacred building into a private residence for your self and some of your partisans, are the black curtains or wall-hangings used during Lent.

"These curtains and the other articles were lying unlocked in the church at the time you made your entry into it, and were not forthcoming at the time you were ejected from it.

"I, the undersigned, administrator of the said church, now demand from you the delivery of the curtains to me, as being required for use during the ensuing Lent, and at the same time warn you that, should you fail to comply with this demand, I shall adopt legal measures for the recovery from you, not only of the curtains, but af all the other missing articles.

"I remain, my Lord, your obedient(?) servant,

Upper Mahim G.F. Dias, administrator.
Church of St. Michael, March, 1855.

Risum teneatis. Let us a~~d~~vert our eyes from the above disgusting lines to direct them to a spectacle well calculated to fill up with deep emotion - the sight of a repentant schismatic priest throwing himself at the feet of the Bishop to be received again into the bond of Catholic Unity. Rev. Fr. Lewis Pereira had received the minor orders at the hands of his lawful prelate, but had been ordained priest by the Bishop of Macao. Dr. Hartmann had, on the 4th March, repaired to Bandora to preside there at the ceremonies of the solemn reconcilation

reconcilation of this priest. We borrow from the Bombay Catholic Examiner the description of the moving scene.

"The sacred retreat commenced by Fr. Pareira, preparatory to his reception, having been brought to a close on Sunday, (March 4th) the celebration of the Mass by his Lordship was begun, and proceeded with, up to the reading of the Gospel. Here there was a pause, and Fr. Lewis Pareira, in surplice, (since he had received the minor orders canonically) advanced and prostrated himself before the Bishop, who was sitting, mitred, before the middle of the altar. This was a moment of absorbing interest to the entire congregation, and more especially, no doubt, to the schismatics, for they formed no inconsiderable portion of the living mass that thronged every part of the vast church. The Bishop now proceeded to address the following questions to F. Pereira

The Bishop. What do you ask for?

The Priest. I beg to be received into, and to be reconciled with, the Church.

B. Do you know the great crime you have committed, and the scanda you have publicly given, and do you repent of them?

P. I do.

B. Are you prepared to make a public retractation and apology?

P. I am.

B. Read then before the congregation your written retractation, apology, and submission, forwarded to us some days since.

"The priest then read in a loud voice, in Portuguese, the confession of his guilt, his repentance, and his full submission to a all the conditions for his being received, specifying them. The priest having concluded this solemn duty, the Bishop laid his hands, according to the Pontifical, on the head of the priest, absolving him from the canonical irregularity and suspension incurred by him, owing to his having sacrilegiously received the order of subdeacon, and then vested him with the sacred vestments of subdeacon. The Bishop again laid his hand on the head of the priest, absolving him from the canonical

canonical irregularity and suspension incurred by him in his ordination as deacon, and robed him in the sacred vestments of deacon. The Bishop laid his hand on the head of the priest a third time, and absolved him from the canonical irregularity and suspension he had incurred in his sacrilegious ordination, and put on him the priestly vestments, followed by the blessing; after which, the Bishop addressed him a paternal admonition, brief but energetic.

"The Mass was now continued by the Bishop, while the Rector of the Seminary administered to the said priest the sacramental absolution, he having made his confession the day previous. After the communion of the Bishop, the priest in sacerdotal vestments, received from the hand the Holy Eucharist.

"Before the Benediction, the Rector of the Seminary, the Rev. Fr. Anthony Pereira, S.J. mounted the pulpit and delivered a most impressive sermon suited to the occasion.

"When divine service was over, several of those who had hitherto adhered to the schism, waited on his Lordship and gave in their formal submission. There is an incident connected with this fact which it would be as well to record. There were shown to the Bishop two letters of the excommunicated Soares, wherein he endeavoured to dissuade the now reconciled Fr. Pereira from returning to obedience, and to prevent a son of one of the chiefs of Salsette, now reconciled to the church, from entering the Seminary."

Further consolations were added to the above. On the 24th July, the Vicar Apostolic consecrated a new church, erected at lower Mahim, for those that had not been seduced/ by Braz Fernandes, the excommunicated curate of a church that could not, but with the bitterest irony, he now called the church of Salvacaon.

Dr. Hartmann also received into his fold the inhabitants of the village of Woorley, who had been likewise led astray by the above-named unworthy priest.

Jose de Mello, meanwhile, had soon occasion to taste the bitter

bitter fruits of his disobedience. His own creatures banished him from the church whence he had not blushed to expel his Bishop and benefactor.

Let us now witness in spirit a scene, described in the short Latin journal of the Bishop, wherein we shall behold, as in a tableau parlant, two great personifications, the embodiment, as it were, of Catholic unity and of schism. We shall thus have before us a kind of synoptical table, representing in a condensed form the whole situation of the religious question in India at that period.

"October 24th. I have, accompanied by four priests, paid a visit to the new Governor of Goa, who had disembarked at Bombay. Though we met with the best with the best reception, yet our conversation could have nothing confidential about it, owing to the presence of some schismatic priests, like Soares and Fernandes. We spoke in French. The representatives of Portugal appeared to be animated by the best dispositions. I accepted it as a happy omen. There were other motives that encouraged my belief. The King stood on good terms with Rome; the rumour was afloat that the Bishop of Macao had been ordered back to his see, as a punishment of his proceedings at Bombay; and a letter from Rome had informed me that no concordat would be concluded, unless Portugal did its utmost to abolish the schism. As I apprehended, on the other hand, that the Governor might be circumvented by the schismatic clergy, I asked the favour of a private interview for me and two of my priests, which was graciously granted, and fixed for the 25th of the same month.

"25th. In this second interview, the Governor manifested altogether schismatical views, and declared that it was his intention to maintain with all his might the rights of the Patronage. He also communicated to me his intention of going on the following Sunday, in full state, to divine service performed by one of the excommunicated priests, alleging thatthis priest had rendered himself highly servicable to the Crown of Portugal. In his opinion, the concordat would have been now fairly accomplished, had not Rome put forward new conditions.

"29th. To-day the Governor returned my visit. Our conversation

Our conversation immediately assumed a most serious turn. The question of schism having been broached, the Governor gave utterance to the following assertions: 'The Pope had no right whatever to abrogate any of the dispositions included in the patronage. The sentence of excommunication ought to have been transmitted through the ordinary channel, viz. the royal sanction. The king has it not in his power to yield one iota of the rights of the patronage which claims for itself so long a prescription.' The Governor finally declared that he was willing to do his utmost to bring the affair to a happy issue.

"My turn for speaking having come, I represented to the Governor the sad situation of the Church in the East, and endeavoured to show him, by basing my proofs on letters from Rome, that the Holy See would conclude a concordat, but only on condition of the suppression of the schism by Portugal. I reminded his Excellency of the circumstances that, even when the apostolical communications were submitted to the placet, this could not be applied to Bombay, the Catholic population of that city being under British rule as to civil, and subjected immediately to the Holy Father, as to spiritual jurisdiction. I also represented to him, how by the royal placet, the liberties of the church were opposed, the action of the Sovereign Pontiff in the publication of his decree hindered, and how, consequently, he was entirely fettered in the government of his church, - observing that Catholics had received from Christ a commandment to obey the Holy See according to our Lord's words: "Whatever thou shalt bind on earth shall be bound also in heaven," &c. I endeavoured also to convince him of the monstrous nature of a double jurisdiction, the fertile source of all evils; proved to him the inviolability of apostolic ordinances, and, lastly, showed him that the four excommunicated priests, were excommunicated in fact; that whoever communicated with them in spiritualibus, was upholding schism, and, consequently, guilty of grievous sin. On the observation of the Governor, that the King of Portugal could never permit his rights to be curtailed, I asked him, whether the 15 Apostolic Vicariates of India were then to be

to be altogether suppressed; his answer was: 'O yes', accompanied with a smile, which I found quite out of place in so serious a matter."

Let us now listen to the edifying remarks, which the Abelha was pleased to make about the visit paid by the Vicar Apostolic to the new Governor. These remarks are certainly not distinguished for their polished tone. Need I remark that what the Portuguese paper on this occasion denies is perfectly true, and what it asserts is substantially a lie?

"An impudence of the Propagandists. Among the numberless visits which His Excellency, the Governor of Goa, received in our city, the most extraordinary was that of the Vicar Apostolic, Hartmann. His Reverence came to present his respects, surrounded by his Fathers, the Jesuits, and amongst them the renegade Pereira (o sacribode e renegado Pereira) who wishes to make believe that he is at the head of a seminary wherein instruction is given in Theology, Moral Philosophy, &c.&c., and this he affirmed in the presence of a great many gentlemen who knew very well that no such seminary existed except in the mind of the impudent sacribode ......

"Neither did the Propagandists' boldness stop here. It is sure that the Vicar Apostolic sent two Jesuits to invite His Excellency to attend divine service in the church of the Propagandists. No need of informing our readers that the invitation was repulsed with deserved indignation."!!.

A great affliction and a great consolation marked the end of this year.

His Grace the Vicar Apostolic of Western Bengal, the Most Rev. Dr. Carew, was no more. The Bishop of Bombay bitterly deplored this very great loss. He lost a devoted friend, a wise adviser, his strongest support in the important mission which had lately devolved upon him. The Church in India mourned over the loss of an eminent prelate, who had been her brightest gem; who had raised her to so conspicuous a position in the eyes of our Brotestent brethern; whose elevated views

views and undertakings had shed such a lustre on the Church of God in the East. When on the 5th November, Dr. Hartmann celebrated the mournfully solemn obsequies for his departed illustrous *confrere*, how deeply must his already afflicted heart have been bowed down at the sight of that once lofty pillar of the holy Church, fallen to rise no more, yet stately in its very ruin.

This grief was a preparation for the bounfless consolation that inundated the soul of a good Bishop when, on the 5th December, he consecratd the new Church of Our Lady of Victories, at Upper Mahim. This solemn act was a memorable event in his life. Deeply moving must have been the scea scene presented on this day by the Venerable Prelate celebrating a splendid triumph on that very spot which had witnessed his sufferings and his combats! How beautiful to contemplate the good shepherd, in the mist midst of his newly created flock, surrounded by all those who having shared his joy with every emotion of profound happiness! What a beautiful trophy was this new church! How fitly was it called the Church of Victories! It was the new fold of a flock begotten of the tribulation of othe other days, a monument of the heroism of a pastor,of the fidelity of the flock,and of the generous sympathies of the whole Catholic world. On the day of this solemn consecration well might pastor ad flock have sung with the transports of joy of Israel: "Give praise to the Lord, for He is good; for His mercy endureth for ever. In my trouble I called upon the Lord; and the Lord heard me, and *set me at large*. It is good to confide in the Lord, rahher than to have confidence in man. They surrounded me like bees, and they burned like fire among thorns; and in the name of the Lord I was *revenged* on them. Being pushed, I was *overturned*, that I might fall; but the Lord supported me. The voice of rejoicing and salvation is in the tabernacle of the just. This is the gate of the Lord, the just shall enter into it. The stone which the builder rejected, the same is become the head of the corner. This is the Lord's doing, and it is wonderful in our eyes. Let us be glad and rejoice therein."

But behold the silent, dark church beyond! It is not inhabited by joy, for which within its walls iniquity has been consumated. There it

There it stands as though conscious of its pollution, and filled with shame at the sight of him who washed it with his abundant tears but could not purify it; of him who now so near at hand celebrates his triumph in the midst of his exulting children. It stands solitary, its festivals are no longer festivals, for its doors have been shut upon him who alone could give joy to its festiv~~als~~ities. With whom shall I compare thee? With a fallen daughter who in the depth of solitude weeps over her iniquity, while her younger sister, surrounded by all the charms that tender age, beauty, and virtue can bestow, proceeds to the altar, amid a flood of light and harmony, to pledge her faith to a happy spouse.

And he the wretched priest of the living God, the unhappy cause of so much desolation, who like another Semei heaps insults on the anointed of the Lord, his father, the sorrowing David; where is he? He has become a prey to misery and scorn; those whom he called his people, have rejected him; and every Catholic turns away with disgust from the livid face of Jose de Mello.

1856.

Many waters cannot quench charity, neither can the floods drown it. Cant. VIII.7.

Thrice blessed and welcome be thou, happy year 1856! Thou has put an end to the great sufferings of the confessor of our faith; thou hast bestowed on him the inestimable favour of contemplating face to face, for the first time, the august and serene countenance of Pius the great; thou hast rejoiced Switzerland's smiling valleys with the presence of one of her most glorious sons, and to me thou hast afforded the boundless consolation of deriving, for the first time, life and happiness from that saintly face, the memory of which is now engraven for ever in indelible characters in my heart. *Haerent infixi pectore vultus*.

Dr. Hartmann was still on the road to recovery from another long illness, when he had a relapse in the month of February, 1856. The new Viceroy, Lord Canning, was just then honouring the city of Bombay with his

his presence. The Catholic Bishop had received an invitation to a banquet and levee, but his present condition had prevented him from attending; a sore disappointment ~~d~~ for him who would gladly have seized the opportunity of an interview with the representative of the Queen, in order to promote Catholic interests. However, a short sojourn at Colaba restored him so far that he could return to his residence to prepare his pastoral letter for the coming Lent and to obtain an audience from his Excellency. The interview was short, but the few minutes it lasted glided away quickly, but the Bishop turned them to account with all the eagerness of some grasping miser to whom a few seconds are allowed to help himself freely from a heap of gold. He could not say all that he could in this ~~she~~ comparatively very short time; he directed the attention of the Governor to the position of the Catholic military chaplains and the orphans of Catholic soldiers. He also placed in the hands of His Excellency the Memorial addressed ~~to~~ by the Rev. Frs. Persico and Strickland to the Home Government.

The Vicar Apostolic continued, in the course of this year, to put in execution a portion of the plans he had formed for the promotion of Catholic education, the great leading thought of his episcopal life; a day school for girls, directed by the religious ladies of "Jesus et Marie" was established in the vicinity of the cathedral, and the Rev. Fr. Peniston, assisted by two masters, opened a school ~~a~~ in Mazagon. The orphanage building for European~~s~~ boys no longer answering its destination, the Bishop determined on the erection of a new and more convenient building, and opened a subscription for this purpose. While actively engaged in promoting Catholic education, Dr. Hartmann did not neglect to utilise, in the interest of his mission, that powerful lever of our times, the public press. He had, it may be remembered, founded the Bombay Catholic Examiner, and though this publication was far from ~~beig~~ being a paying concern, he shrank not from heavy pecuniary sacrifices to secure its continuation. He was too fully convinced of the necessity of a public organ for the interests of his mission, to give up the

the periodical he had started five years ago. Notwithstanding his many occupations, he favoured it with his active support, and enriched and graced it with scientific contributions. I regret to be obliged to ~~stae~~ state here, that Catholics in India are guilty of the most lamentable apathy towards the religious press, which is so well supported by their brethern in Europe, and in the United States. Invariably finding sufficient means for subscribing to profane, often irreligious periodicals, they plead poverty as an excuse, when their support is requested towards Catholic journals. The annals of the Catholic press in India presents a truly sad picture. *The Madras Catholic Expositor* had, at the time I am speaking of, disappeared. Its successor, the *Madras Examiner*, soon began to occupy itself exclusively with politics; the *Bengal Catholic Herald* which, under Archbishop Carew, was in so flourishing a condition, counted but few subscribers towards the end of it career; Vix orior, morior, might have served as an epitaph of the *Singapore Catholic Echo*; the Agra Catholic publications, conducted with singular ability, shared a similar fate. True image of the firmness and inflexible frame of mind of its founder, the *Bombay Catholic Examiner* alone remained unshaken amid so many ruins. May it prosper for ever!

The moment draws near when the venerable Prelate is to leave the Bombay mission. Let us rejoice that his painful struggles with schism will now be at an end.

Those five years of unremitted episcopal activity in the Bombay vicariate, were crowned with three months of arduous apostolical peregrinations.

Dr. Hartmann undertook a new pastoral tour in the Southern, or Poonah vicariate previously to the setting in of the rainy season. To avoid repetition, I shall not describe this new journey, but content myself in mentioning one or two incidents where His Lordship's life was exposed to manifest dangers, to which he himself alluded in a letter to the Cardinal Prefect: "In spite of the great fatigues, and dangers", says he, "which I underwent during my pastoral visitation, I returned safe and ~~sou~~ sound. I have a thousand reasons to thank God in a most special manner;

manner; for many times He has saved me from the jaws of death."

The travelling prelate was, according to his custom, accompanied by a single servant. The stages were at a great distance from each other, and the relays attended with numberless difficulties. Half-tamed bullock were often harnessed to his travelling cart, which they frequently upset The poor Bishop felt himself severely hurt by one of his falls; and some kind-hearted inhabitants of the next village having hastened to his assistance, began upon his person a series of protracted manipulations, which gave much relief to the Bishop, who was quite surprised to find himself thus on a sudden surrounded by so many doctors, all of whom, in their apparel, were wanting in some thing more than the bonnet de docteu

The rainy season had set in earlier than had been expected, and, in consequence, the rivers were already swollen, and their passage attended with difficulties almost insuperable. Those difficulties could not stop the progress of our apostle; his courage overcame them. One day he reached the bank of a rapid torrent, and the bystandards represented to him that to cross it was sheer impossibility, though they acknowledged that a little while before, it had been traversed by a man. This was enough for his Lordship; and according to the maxim, "what man has done man may do," he divested himself instantly of his upper garments, and plunged into the current followed by a tall Hindoo who carried the clothes of the prelate above his head. Once in the middle of the torrent he doubted for a moment whether he could ever reach the opposite bank, so violent was the current. But God strengthened him; his guardian angel and his apostolic courage were with him, and the opposite bank was safely gained, in literal fulfilment of the promise of the Lord: "When thou shalt pass through the waters, I will be with thee, and the rivers shall not cover thee." The inhabitants of a neighbouring village, carried away by their admiration of such a gallant feat, hurried towards the Bishop, and greeted him with hearty cheers.

On another similar occasion the illustrious traveller had thrown himself, clothed as he was, into a river, the presence of some native

native women having prevented him from stripping, and he again found himself in the most imminent danger: he reached the other bank only by the visible protection of God, and by means of superhuman exertions. I may again justly apply to him these words of the Canticle:"Many waters cannot quench charity, neither can the floods drown it." And his Lordship underwent all those hardships when scarcely recovered from a long illness. Yet, wonderful to say, he returned to his residence more vigorous than ever. Fatiguing journeys had again proved his remedy, and such hardships, his natural elemant; or rather, all this had been the continuation of the miracle operated at St. Peter's in 1843.

Bishop Hartmann had obtained from Rome, sanction to visit Europe, from which he had been absent these last thirteen years. The affairs of his mission, collections to be made, and medical advice, had necessitated this ~~journey~~ voyage. Before we follow him to Europe, let us answer a question which no doubt, has repeatedly suggested itself to the gentle reader. The conversion of infidels was the chief end to which Dr. Hartmann had consecrated his life: whence comes it then, that in this long narrative, so little mention is made of such conversions? The answer is obvious. The first years Dr. Hartmann passed in India as a private missioner, were exclusively devoted to the study of the vernacular language and to the settling of the grave disturbances he had to encounter at Gwalior, his first station. Once consecrated Bishop, he had, less than ever, the opportunity of engaging himself directly and personally in the work of the conversion of the Gentiles, entrusted as he was with the administration of such extensive Vicariates. It is but fair, however to say that he contributed greatly towards it by the several works which he had published in the Hindustandi language, by the sacred flame of apostolical zeal he was incessantly fanning in the hearts of his missioners, and above all, by the holiness of his truly evangelical life. During the period of the five years of his stay at Bombay, the mission statisticsshewed a yearly average of 50 conversions from paganism or Islamism, besides frequent conversions from heresy. Thus this portion

portion of the good householder's field had not remained utterly barren

His Lordship embarked on the 29th July, 1856. Overpowering must have been the emotions of his pastoral heart when he saw the banks of Bombay island and the shores of the Indian continent disappear by degrees before him, and when he cast a last farewell glance on that land which he had so abundantly watered with his tears and his sweat; that land which had been to him a Coliseum. Joy and grief, consolation and sorrow, must have alternately filled his soul with greater impetuosity than the billows of the surging ocean; joy and consolation - for he left this land ~~with the conscient~~ with the consciousness of having fought there a good fight and upheld the faith; grief and ~~sore~~ sorrow - for he left behind him many children who loved him so well, and many strayed sheep which he had so ardently wished to bring back to the fold, and numberless others, which had never known that fold.

The watery plains of the wide Ocean, the reefs of the Red Sea, the blue waves of the Mediterranean are safely traversed; the naked crests of the Calabrian mountains emerge already from the cerulean deep;

> "Italia, Italia, primus conclamat Achates;
> Italiam socii, magno clamore, salutant;"

and soon Naples, with its white palaces and its majestic valcano, receives in its splendid bay, our illustrious traveller.

END OF PART III.

PART IV.

ROME.

1856 - 1860.

"Falling on the neck of Paul, they kissed him, being grieved most of all for the word which he had said, that they should see his face no more." - Acts XX. ~~36~~ 37, 38.

My principal object in writing this biography is to place before the reader the portrait of Dr. Hartmann as a missionary Bishop. I shall therefore only briefly sketch his five years sojourn in Europe. This period of his life is well known to the greater number of his friends. They have seen him, they have kissed his saintly hand, they have conversed with him during the sweet but short hours of the revoir They remembered with what cruel efforts they withdrew from his last embraces, and how bitter were the tears which his last words drew to their eyes: they ~~want~~ were not to see him again in this valley of tears.

The Right Rev. Dr. Hartmann who had arrived at Naples towards the end of August, left this city at the beginning of September. Solicitous as he ever was for the interests of his mission, he had there begum a collection which was attended with most happy results. The King, the Queen Maria Theresa, and many of the notabilities of the city generously answered the appeals of the Bishop missioner, whose intimate friend Monsignor Eichholzern, continued the gathering in this golden harvest after his departure.

I shall not attempt to describe the feelings which pervaded the Bishop's soul when, towards the end of the same month of September, he drew near the Eternal City and saw the majestic dome of St. Peter's towering to the sky! Neither shall I depict the first interview which took place between glorious Pius IX. and the confessor of Mahim. Conscious of my ~~inability~~ incapacity to relate such scenes, I shall only repeat the plain words in which Dr. Hartmann himself described this interesting interview. "I was introduced," he tells us, "by the secretary of the Propaganda, and his Holiness received me with a kindness be-

beyond expectation; he would not let me kiss his foot, but held out his hand; however, I kept to the custom. With regard to my sufferings at Mahim, his Holiness exclaimed in the words of the Psalmist, applying them to me: 'I am come into the depth of the sea, and a tempest hath overwhelmed me.' "

The Congregation of the propaganda was anxious to derive full advantage from the presence at Rome of a prelate who was so well acquainted with the situation of religious affairs in the East. They called upon him to draw up a memorial, and state therein all the reasons that might militate against the conclusion of a concordat with Portugal. No fitter person could have been selected to frame such a document. Dr. Hartmann immediately set to work, and faithful to his convictions, he set in bread relief all the evils which, in his opinio would arise from a concordat. In several conferences, at which Cardinal Antonelli, the Cardinal Prefect, and the Nuncio Apostolic of Portugal attended, he expressed the same vies with his wonted energy and uprightness. It was on such an occasion that the Cardinal Secretary of State said to him; "*Il vescovo Hartmann a parlato come un Swizzero*" In two audiences granted to him for the same object by His Holiness, he expressed himself with equal frankness.

Dr. Hartmann had ever been opposed to a concordat. In the matter of the Indo-Portuguese schism his leading axiom was; *Tout arrive, attendons*. His idea was to let schism die out of itself; his intention to erect a new church at the very side of each schismatic church. The process was a slow one, it is true, but it led to a certain and favourable issue. This principle was the motive of all his acts, the stamp that marked all his letters to Rome. Let us analyze some of the reason on which he based his views, and which had experience on their side.

Of late, the schism had been declining rapidly at Bombay, on the Malabar coast, and in Bengal. Its clergy, and the Abelha, its organ, had assumed a less affressive attitude. Whole parishes were manifesting string dispositions towards unity, respectable Indo-Portuguese

Indo-Portuguese families had passed over to the jurisdiction of the Vicars Apostolic. Even members of the Goa clergy confessed publicly that the Propagandists' position was a legal one. But as soon as the rumour of a new concordat sprang up, with the assertion that the two islands of Bombay and Salsette were to have an Indo-portuguese Bishop, the whole movement towards unity was at once checked; the Goa clergy began to carry their heads higher than ever; native priests of the Vicar Apostolic's jurisdiction began to associate with them, and even with the excommunicated clergymen.

Former experience, furthermore, proved that Portugal has never been eager to carry out the dispositions of former concordats, those excepted that were in her favour. There were besides, other difficulties, to which the Bull Multa praeclare alluded; for instance, those that might arise on the part of the British Government.

In one word, a new concordat was anuisance in the eyes of Dr. Hartmann, who surely had the right to speak as a competent judge on this matter. He considered it as an obstacle to the prosperity of the Church in the East; as an evil in lieu of a remedy; as a source of new complications for the Holy See and the Vicars Apostolic. The natue nature of the recent events in India were well calculated to justify the opinions and the forebodings of the Vicar Apostolic of Bombay.

This first stay of Dr. Hartmann in Rome was short. Already the month of October saw him directing his steps through Milan, (where he continued his collection) towards the mountains of his own dear country. Whilst so actively promoting the Kingdom of Christ on distant shores, he had never ceased to love his native land with all the affection which warms the heart of mountaineers. We may justly apply to Dr. Hartmann's love for his country what Abbe Pereyve wrote of the illustrious Lacordaire with regard to France: "Patriotism! I cannot utter this word without noticing one of the most true and constant features of F. Lacordaire. He belonged to the number of those who believed in a Fatherland; having received France as a mother, from God he never ceased to feel deeply for her honour: he remained French" Dr.

Dr. Hartmann could say with the Latin poet,

"Nescio qua natale solum dulcedine cunctos
Allicit".

Goldsmith has perhaps given us the true reason of this love of the Swiss for his country in the following verses:

:. .:. .:. "Every good his native wilds impart
Imprints the patriot passion on his heart;
.:. .:. .:. .:. .:. .:. .:. .:.
And as a child, when scaring sounds molest,
Clings close and closer to the mother's breast'
So the loud torrent and the whirlwind's roar
But bind him to his native mountains more."

The Swiss Bishop now ascends mount St. Gothard, on the summit of which, fifteen years ago, he offered himself to God as a living holocaust. Though arduous, how sweet the ascent! each step makes his heart lighter. He has now reached the spot consecrated by his offering. What a delightful reminiscence! What exultation! Dr. Hartmann rejoices not only as a son of Switzerland at the ~~native~~ welcome sight of his native mountains, but as a Pontiff of the Most High, for he had remained faithful to the sacrifice he once offered here. He rejoices as a Swiss, and as a priest, who with immaculate heart returns to his altar, saying : *Introibo ad altare Dei, ad Deum qui laetificat juventutem meam* - "I will go unto the altar of God, to God who giveth joy to my youth." Ye Yes, with joy he ascends the gigantic steps leading to that magnificent altar, the columns of which are lofty peaks, and dazzling glaciers its silvery canopy.

The joy which pervaded the Catholic population at the arrival of their illustrious countryman defies all description, for they venerated him almost with that veneration which we pay to the saints. His passage across their valleys was an ovation. The Convents of his Order were raised by his visit to the acme of happimess. At Hitzkirch, his native parish, festival succeeded festival. Who can realize the joy~~s~~ of

joy of the good cultivators of that parish, when they saw, officiating as a pontiff in their modest church, him whom many amongst them had seen ministering so meekly and gently as a boy to the celebrating parish priest at the very same altar. This sight awakened in them delightful remembrances, and gave birth to many a pleasant comment on the contrast.

The public journals of the country, both Catholic and Protestant, vied with each other in sounding the praises of the Bishop missioner. He had not even the time to think of his collection, for his Catholic countrymen anticipated his wishes; hearts and purses were opened to him, every every one deeming it a sacred duty to assist him by his mite to attain the sublime aims to which he had dedicated his life. Dr. Hartmann's intended route was, to go from Lucerne to London, via Fribourg, Geneva, Lyons and Paris, before returning to Rome. At Fribourg the noble Count Amédee de Diesbach, besides placing his equipages at his disposal, received him most hospitably. In Geneva, his Lordship was the guest of the equally high-minded comtesse de Feguely, who received him with princely generosity. From Geneva he repaired to the neighbouring little French town, Divonne, which, for eight years, had been sanctified by the presence of the courageous Bishop of Lausanne and Geneva, Dr. Etienne Marilley, whom the land of liberty had, in a fit of madness, thrown into the land of exile. Happily, the land that received him, was hospitable France. Touching~~,~~ interview~~s~~ of two prelates, both of whom had suffered so much in defence of the Church's liberties, worthy to fill up a beautiful ~~pag~~ page in the annals of the Church in the nineteenth century!

After having transacted most important business, relative to his mission, in Lyons and Paris, he proceeded to London, there to raise his voice, in the very centreof the British Empire, and to protest against the wrongs under which the Catholics of India were still suffering. He there published a pamphlet entitled: "Remarks on the Resolutions of the Government of India upon the Catholic affairs, 28th of February, 1856." Those resolutions were the answer to the several collective addresses and petitions presented to the Government, by the Vicars Apostolic, and

and more particularly, to the memorial addressed by the Rev. Frs. W. Strickland and I. Persico. They related chiefly to the position of the Vicars Apostolic, to Military Chaplains, to the places of worship for Government, Servants, and to orphanages, schools, jails, hospitals, and burial grounds. Those resolutions seemed, prima facie, to have considerably improved the condition of the Catholics in India, and persons not well versed in the real state of affairs, might easily be prompted to tax Catholics with ingratitude. Bishop Hartmann exhibits, in his p~~h~~amphlet, the intrinsic, real value of those resolutions; shews what was demanded, and what was granted, or half granted, or not granted at all, or granted in such a way as to render the grant illusory, - or fully granted, but never executed.

I hasten to state that some of those grievences have been since redressed, and I am more particularly happy to state here, that petitions laid individually before Government by Dr. Hartmann have been nearly all favourably received, with a few exceptions, among which I may mention his protests with regard to the Lamartiniere Institution at Lucknow, of which I shall say more afterwards. Perhaps it was the frankness and hearty sincerity which marked the conduct of Dr. Hartmann in all his transactions with the Government, that won for him the good dispositions of the rulers of the land. The English nation is, indeed, a high-minded race, endowed with sterling qualities. I have nowhere found such uniformly noble feelings and elevated consistency of character. The comte de Montalembert has drawn a beautiful picture of this character in his "Moines d'Occident." When Archbishop Manning says that if he were to have an enemy, he would wish him to be an Englishman, he speaks but the truth. The very beautiful type which so conspicuously distinguishes the Englishman from any other nation, is only a bright revelation of his character. But the Englishman, in his turn, wishes enemies worthy of himself; sincere, noble, straightforward, upright, and courteous; he delights, notwithstanding his phlegm, in enemies like those who said: "Messieurs les Anglais, tirez les premiers." British officials might on many occasions have considered Bishop Hartmann as an

an opponent, but as an opponent according to their hearts. He may have appeared to them very wearisome, even bold, in his repeated applications but they lent him a willing ear for the sake of his frankness and straig forwardness.

Dr. Hartmann found himself again in Rome inthe month of April, 1857. Very complicated transactions regarding the Bombay mission, gave him a great deal of uneasiness, and were little calculated to improve his health. The erection of a college for Bombay, which in spite of all his exertions had remained a desideratum, was one of the principal causes of those complications. Bombay was enclosed within the Northern Vicariate, now under the special care of the Capuchin Fathers; the proposed college was to be directed by the Jesuits; the fears were entertained that collisions might arise from this arrangement. To those acquainted with the history of Religious Orders, such apprehensions will not appear to have been groundless. After long deliberations, an arrangement took place on the 13th August, 1857, by means of an exchange of their respective vicariates between the two Orders, Dr. Hartmann being appointed Vicar Apostolic of the Southern or Poonah vicariate.

Buoyed up by the hope of returning soon to India. his Lordship undertook a trip to Germany on medical advice, as also in order to continue his collection. He started for Vienna in the autumn of the same year, 1857. His way led him through Assisi, Bologna, Padua, and part of Hungary. He was graciously received by the Empress and the ill-fated Archduke Maximilian, whose tragic end was eventually to become the cause if universal mourning. At Prague, our traveller found in the Emperor Ferdinand a munificent benefactor. He continued his journey over Linz, Munich and Salzburg; rapidly traversed Switzerland, and returned to Rome in January 1858, via Marseilles, after having received a handsome contribution from the French Empress.

He longed to hasten to his mission, and demanded permission to start at the end of the sme month of January. The truly apostolic spirit that breathes through the letter he addressed for this end to the Cardinal

Cardinal Prefect, and the evangelic indifference with which he speaks of his own health, deserves an extract. I delight in such insertions, for they reveal in its fulness, the apostolic spirit of the man; and, to use a simile of Abbe Orsini, such insertions are like those pearls which the good religious of the olden times set in the ivory clasps of their missals.

"True it is," so writes the Bishop, " that the conditions of my health sets a great obstacle in my way. There are many who oppose my departure, considering it as a hurrying towards certain death; neither am I unaware of the declaration of the physicians who regard my disease as incurable. But I am nor discouraged by all this,'neither do I count my life more precious than myself.' I must die some day or other. Where and when, matters little to me, provided death finds me well prepared!"

In a consiltation which took place on the 20th February, the most skilful medical man of Rome declared that his Lordship could not, at least then, think of returning to his mission. But all the faculty of both hemispheres could not have shaken the determination of the Bishop missioner. He opposed his own reasons to those of the doctors in a lette to the Cardinal Prefect, terminating with the following lines:

"In one word, I am ready! The good shepherd lays down his life for his sheep. It is a long time since I have offered myself to God as a victim. If it is God's wish that I live longer, He has power still to preserve me, as He has already preserved me, from so many dangers both of soul and body. My duty is to be solicitous for His interests; as to my bodily life, He will care for it."

His Lordship could indeed assert that God had preserved him from many dangers. Our subsequent narration will show how God continued to protect him. Dr. Hartmann could have told with the Moor of Venice

"Of most disastrous chances,
Most moving accidents by flood and fire;
Of hair-breadth 'scapes -
+ + + of antres vast, and deserts idle;
Rough quarries, rocks, and hills whose heads touch heaven."

If Dr. Hartmann was little concerned about his bodily frame, the greater was his anxiety for the welfare of his soul, the sacred interests of which he often reproached himself with neglecting. He complained repeatedly that his apostolic labours left him but little leisure to think of them, and I have heard him say that he never trembled so much for his salvation as he had, since becoming a missioner. He longed for an opportunity of occupying himself exclusively with it for a time. The relative repose he found in Italy, afforded him such an opportunity. He seized it with eagerness, and in the month of February, 1859, he retired to Naples, there to pass a fortnight in holy seclusion in the convent of St. Lucia which possessed the mortal remains of St. Frances Mary of the five wounds. His lively gratitude to the holy virgin had attracted him thither.

I transcribe here, for the edification of the reader, some of tb the resolutions taken by the prelate on this occasion, which I found on a loose sheet after his death. They were written in Latin, and will serve us as a kind of consolation, in the midst of our own weakness, to see how this saintly man took such measures to contend successfully with those difficulties which cross and embitter our own path through life:

"Prompt and perfect obedience to the Holy See, and the Sacred Congregation.

"Virgin purity, accompanied by the strictest vigilance. Severest modesty in my private as well as in my public behaviour.- Unrelenting mortification of my eyes and control of my imagination.

"Perfection in the observances of seraphic poverty in the way of clothing, food, furniture, etc., No exceptions to it but such as are granted by the lawful authorities. It shall be my aim to have holy poverty thus observed by all my inferiors.

"To the fold that shall be entrusted to my care, and to the conversion of the infidels and of all those that are straying from the paths of truth, I will devote my whole affection and all my cares. And to obtain this end, I will raise myself above contradiction,

contradiction, hardships, and dangers. I desire nothing so ardently as to shed my blood for the promotion of this end.

"I shal endeavour to be more proficient in the virtue of meekness, the practice of which, alas! I have hitherto much neglected.

"Satan and myself excepted, I shall consider nobody as an enemy; but over these two I shall watch strictly and oppose them strenuously

Let us now return to the Eternal City with the spiritually renewed prelate.

I have said that an exchange of the two Bombay missions had been determined upon. When the question of the division of the mission property came to be discussed, difficulties of such an intricate nature arose, that the General Superior of the Order of which Bishop Hartman was a member, preferred to get clear of never ending complications, by giving the Bombay mission up entirely.

Thus the ardent hopes of Dr. Hartmann to return to India were at once destroyed. Another circumstance added ~~anoth~~ an infinite bitterness to the pangs of this new trial. He had been accused of having been the cause of the loss of the mission to the Carmelites; now certain voices darkly hinted that he had caused a similar loss to his own Order. Even the word "treason," was uttered. The points of daggers that schismatic hands had brandished against him were perhaps less sharp than the two-edged sword which calumny now turned against his loving breast.

He who had renewed, or rather created, an important mission in the East; he who from this so well beloved mission, had been called to a battle-field where for five years he had strenuously ~~&~~ fought the battles of Catholic Unity with a fortitude worthy of the Church's first ages, now stands isolated, as it were, in the midst of the Eternal City, a Bishop in partibus infidelium, in the strictest sense of the word!

Such was the situation which the circumstances of this epoch had prepared for him.

But was this conspicuous light to remain now hidden under a bushel

bushel! Were such manifold and rare qualities to remain unavailable? No: Dr. Hartmann was appointed Pro-procurator of the foreign~~s~~ missions of his Order. Conscious of his position, he declined at first, but afterwards accepted the post, moved by the solicitations of the superiors of the Order, for he was "a child of obedience," as Pius IX called him.

Who better than he, could stand at the head of the missions, with the nature and workings of which he was so well acquainted? Who was better qualified than he to animate the young candidates to the missions and enkindle in them the sacred flame of apostolical zeal? The ~~old~~ eloquent instructions and truly practical counsels, the fruit of his own experience, which he imparted to them, proved that here also he was the right man in the right place.

At the same time he was entrusted with the spiritual direction of the Basilian Nuns, who had at their head the venerable Mother Macrina, that living martyr whose atrocious sufferings in Poland, under Nicholas I, when suddenly revealed, struck all Europe with horror.

Dr. Hartmann further rendered an invaluable service to the missioners of his Order during his stay at Rome, by publishing his "Calendarium Ecclesiasticum quadraginta annos (1860-1900) complectens," or Directory for the recital of the canonical hours, a work of ~~the~~ an almost discouraging length and nature, requiring a mass of technical knowledge, which those only who are versed in this matter can duly appreciate.

The beginning of the year 1859 seemed to usher the life of our Bishop into a new phase. The Apostolic Vicariate of Tunis was vacant, and the Holy Father had for a moment cast his eye on Dr. Hartmann to fill it. But Divine Providence had decreed that the Church in India should recover her brightest ornament. Circumstances arose which prevented the nomination of Dr. Hartmann to the episcopal see of the African city.

God had evidently chosen his servant for the missions, and, to

to judge from the nature of his successes, for the Indian missions. His return thither seemed closed~~at hand~~ to him. But what, in the eyes of God, is that which we are pleased to call difficulties? ~~so~~ fogs that disappear before the rising sun. Our Bishop will once more be permitted to plunge with delight into his ~~neutral~~ natural element. Not towards Tunis shall he direct his apostolic bark. Thissphere of activity would have been too restrained amidst a handful of Mussulmans; nor shall he again carry his pilgrim's staff to Bombay, where nought but thorns had grown for him, but he shall be given back to his dearly beloved mission of Patna. Thither shall he hastent to achieve the ~~acce~~ accomplishment of the words of royal David: "Blessed are all that fear the Lord, that walk in His ways. For thiu shalt eat the labour of thy hand: blessed art thou and it shall be well with thee.- Thy wife as a fruitful vine, on the sides of thy house.- Thy children as olive plants round about thy table.- Behold, thus shall the man be blessed that feareth the Lord." He shall fold again in ~~the~~ his chase embraces the tender spouse given to him on the 15th March, 1846, and from whom he had been separated by a ten years' exile. In finding her, he finds long lost happiness: in finding him, she finds her former beauty and graces and his presence will add to them many others. What a reviving joy thrilled through the soul of the good Bishop when on the 24th January 1860, he was informed that the Holy Father had appointed him for a second time, to the Vicariate of Patna. Dr. Zuber had tendered his resignation, which had been accepted.

The saintly enthusiasm with which these news enraptured him, allowed him not to stay a single day longer in Rome. He hastened to Bavaria to seek pecuniary assistance, and to bring with him thence to India a few religious ladies of the Institute of the Blessed Virgin. The spring of the same year sees him sailing on the Mediterranean Sea at the head of four missioners and as many nuns. He traverses for the third time the Egyptian desert, but no more now on the "ship of the desert", the patient dromedary, nor jolted in the carts of the English mail; but on the wings of steam, the rapidity of which corresponds so

so well as to the ardent impulses of his heart.

To avoid the long and wearisome land journey from Bombay to Patna, they sail direct from Suez to Calcutta. The voyage is favourable, the Angel of the Lord is with the saintly troop. In the city of palaces, a most signal and constant benefactor of the Patna mission and most sincere friend and venerator of Bishop Hartmann, Mr. A. Almeida, expressed his joyful surprise at this unexpected arrival. "I am bound for the missions," replied the apostolic man with flashing eye and with an accent of enthusiasm; "I am bound for the missions; the Holy Father has again sent me to Patna, and here I am."

On the 2nd June, 1860, Bishop Hartmann found himself again in the bosom of his beloved Patna mission.

End of Part IV.

PART V.

PATNA.

1860 - 1866.

" I found him whom my soul loveth;I held him: and I will not let
him go." Cant III. 4.

As the Rhine, that takes its source amidst the frowning rocks of our Bishop's native country, pursuis it impetuous course, tossing and foaming through many broken and rugged banks that chafe and curl its floods and after winding in a broad and tranquil stream through the verdant plains of Germany, majestically empties its placid waters into the boundless ocean, so shall the last years of Dr Hartmann's stormy life draw~~n~~ to a tranquil end at Patna, and his soul pass sweetly and placidly into a blessed eternity.

The first act of the Vicar Apostolic after reaching Patna, was to inform his flock of his safe arrival, and to exhort them all to promote the prosperity of the mission by their united efforts. The realization of his ardent wish to be soon acquainted with every member of his fold was delayed owing to a sad accident. Instead of resting, he had immediately after his arrival, given ~~his~~ a spiritual retreat to the religious ladies of the Bankipore convent. One day during the retreat, owing to his hurrying through his frugal meal for dread of losing a single minute, he swallowed, unpreceived, a large fish bone, which penetrating into the fleshy parts, caused him terrible sufferings and necessitated repeated painful operations, till the unknown cause of so much pain came to light.

He undertook a series of pastoral visitations while his wounds were still fresh. I shall not enter again into the details of such apostolic peregrinations, two excepted. Suffice it to notice here that within these last six years of his pastoral life, he thrice undertook the journey to Darjeeling, once that of Bettiah, and once the great tour in the south western portion of his Vicariate. With the exception of Hazareebaugh, there is not a single station that did not enjoy the blessing of his presence.

One of those overpowering trials, that had so often crossed the path of his Episcopal life, afflicted him in the month of March 1861. Mgr. Clement Bonnand, Bishop of Drusinpare, Vicar Apostolic of Pondicherry, died in his arm at Benares. This distinguished prelate had been entrusted with the apostolic visitation of all the Vicariates of the East Ind Indies, and had already discharged himself of this mission in Ceylon, Bombay, and Agra. when he was seized with cholera at Benares while proceeding to Patna. Dr. Hartmnann, who had hastened to him, had the sad consolation of assisting, in his last moments, him who fell ~~the~~ a victim of his obedience to the Holy See.

"Struck down like a soldier at his post," says his eloquent panegyrist Abbe Maury, Superior of the Petit Seminaire of Pondicherry; "he breathed his last, sword in hand and with an exclamation of hope upon his lips. Placid as the just man, happy like him who falls in promoting the triumph of truth, comforted by all the consolation of the Church he loved so tenderly, he crowned a life of 36 years of hardships and struggles in the discharge of his mission and amidst sufferings, the magnitude of which surpassed all those of his former life."

Allahabad, Cawnpore, Sitapore, in the West; Jhansi, Saugor, Bhopal, etc., in the South-West, had been recently separated from the Agra mission and incorporated to that of Patna. Those important changes necessitated a journey of our prelate to Agra, when just returned from Darjeeling towards the end of 1861. He was, at Agra, the guest of the Right Rev. Dr. A. Bedenik, his former secretary in Bombay.

He returned to Patna to receive his Lordship, Mgr. Charbonneaux, Vicar Apostolic of Mysore, who had been entrusted with the continuation of the apostolic visitation. These two veterans of the Indian episcopacy deserved to see one another, they delighted to see one another and to edify one another, like Anthony and Paul in the depth of the wilderness. I cannot resist the pleaure of briefly transcribing here the discourse delivered by Dr. Hartmann in the presence of the extraordinary Delegate of the Holy See, in the Bankipore Convent Chapel, on the 2nd February, 1862, the solemn day of the official apostolic visitation. The prelate

The prelate had taken for his text the words of Simeon: "A light to the revelation of the gentiles, and the glory of thy people Israel". Luke

88 ii.32.

"From this passage of the Gospel we have seen how Simeon, venerable in his age and countenance, waiting for the consolation of Israel, took the child Jesus in his arms and blessed God, saying.-"Now thou dost dismiss thy servant, O Lord, according to thy word, in peace, etc".

"These words apply most truly to the blessing which the Vicar of Jesus Christ had bestowed on us and on the whole of India in sending a Visitor Apostolic who, in the name and in the place of the Holy Father, the Vicar of Christ on earth, has visited us.

"Up to the day of the appointment of an Apostolic Visitor, the Catholics of India were isolated, weak, endangered. Great tempests from within and without; the progress of religion paralyzed in so many ways, notwithstanding great exertions and sacrifices in consolidating what had been gained, called for a common head, for such a visitation, the absence of which was daily more felt by the whole Catholic body. Though the bulk of the people could not say what was wanting, they felt that something was wanting. Hence, no sooner had the common Father of all the faithful appointed such a head and office in the person of the Visitor Apostolic over the Church of India, then all rejoiced and understood that this was the thing needed. These last three years, viz. from the beginning of the apostolic visitation in Ceylon, in Malabar, in the interior of India, in the North, wherever the Visitor Apostolic went, he was eagerly expected, joyfully received; and he left behind him happiness and blessing. The truth and sincerity of these feelings became evident in the highest degree by the general consternation, the tears and lamentations at the sad news of the death of the first Visitor Apostolic, who breathed his last in our arms last year, at Benares.. Sooner than could be expected a successor was given to him in this venerable prelate; Catholic India felt again consoled, and mourning gave place to joy.

"This Vicariate, that guards at Benares the dear remains of the la

the late Visitor Apostolic, enjoys now the presence and the blessing of his worthy successor. Let us , therefore, rejoice with Simeon; the motives af joy are the same: "to the revelation of the gentiles and the glory of God's people;" in other words: (I) the conversion of the heathens, and,(II) the glory of the Church of Christ.

"I. - What can be more sad and painful to a sensible, reflecting Christian than to see, 1,800 years after the dawn of light to the revelation of the gentiles, this immense empire still plunged in the densest darkness of heathenism, though apostolic men have been for centuries traversing India to kindle in men's minds the light of the Gospel;.... But, with few exceptions, they found an indifferant, careless, obstinate people, attached beyond measure and conception to their castes, which make them deaf to the word of salvation.

"What was more natural than that the heralds of the Gospel should relax in their courage or lose it entirely. In fact, this had actually happened in the Northern and Eastern parts of India especially....It has been overlooked that the missioner has a two-fold end to aim at: the glory of God, and the conversion of the people to whom he has been sent. Now, the conversion of sinners, as well as of heathens, depends, not exclusively on the missioner, because the word must not only be preached, but the hearers also must receive it; but too often it falls by the wayside and bears no fruit. However, the first end, viz., the glory of God, has always been possible of attainment; it lies exclusively within the power of the missioner. The glory of God is promoted by announcing the Gospel by preaching the word of God as the prophets did, though without operating any conversion..... The seemingly useless task of preaching to the heathens, undertaken from a strict sense of duty, and perseverence in patience, shall not remain without blessing. (Example of St. Francis of Sales in the Chablais) The annals of the Patna Mission state, that the Rev. Fr. Joseph Mary (1740) ~~preached~~ persevered in Bettiah for two years without effecting any conversions, but this did not abate his zeal; and we now see there one of the most flourishing Native Christian congregations.

congregations.

"Now, of the great objects of the apostolic visitation, commenced about three years ago, is to revive the missionary spirit, to inspire courage and perseverence, to recall agin the great futy to the minds of the clergy at large."

"But, as in a battle, where the courage and firmness of the soldiers do not insure victory unless he has been duly prepared and be properly commanded, the mission in India at war with the empire of darkness, cannot prove successful without a guide at its head and missioners in the ranks are animated by the Holy Ghost..... Hence, the great necessity and blessings we enjoy in the newly created office of ~~the~~ a ~~Vicar~~ Visitor Apostolic, who has himself for these last thirty years stood with great success at the head of the war against darkness....

"How admirable is the organization of the Catholic Church! One, the supreme head, commands that a centre, for a portion of the Church, be created, and whenever and wherever it be so created, bishops and flocks gather around that centre.....

"You, must not, however, think that heathenism in India will soon disappear in virtue of this measure, or that if it does not,the cause is to be imputed to any defectiveness in the measure itself. First, Christ had said 'that the kingdom of God does not come with observation,' unless, ~~he~~ at least, He adorns the preacher with the gift of miracles. The ordinary way is slow but sure. Secondly, a great obstacle is to be found in the circumstances of Christianity having lost a great part of influence on the minds of the heatherns by the many sects, by the scandalous life of many Christians, and even by the most injudicious distribution, among the Pagans of the Bibles,which they cannot properly understand, or understand only to their own disadvantage and to the contempt of the Bible itself.

"The Church will have to content with many other obstacles. Never-the less a great step onward will be taken.......and thus will the result of the apostolic visitation be a light to the illumination of

of the gentiles.

"II. - If in the Eastern and Northern parts of India less has been done towards the evangelization of the Pagans, than in the South, where missioners were more numerous and men's minds better disposed, the European portion of the population has been the object of strenuous and successful exertions. I shall not speak of the care bestowed upon the poor Irish soldiers who were left by Government without any spiritual assistance......

"Let us consider the orphans. Government having in no way provided for the education of children of Catholic soldiers, except by placing them in Protestant Institutions, the Bishops, unaided and in spite of ~~al~~ all difficulties, established Orphanages. The first were started in Calcutta and Agra, in 1840.

"It is only now that we see the real working of these establishments by their blessed fruits; by the new generations that issue from ~~us~~ them, and by the Catholic spirit that diffuses itself into families and circles.

"These institutions, admirable as they really are, must receive a still greater improvement, and this will be due to the creation of the office of Visitor Apostolic of which they will form one of the great objects.

"If we, Catholics, glory in the creation of these institutions, we have also to glory in our episcopacy and clergy, both of whom have won the general esteem not only of Protestants and especially of the authorities, but even of the heathen who appreciate their zeal and their edifying life.....

But although the episcopacy and clergy in India stand so honourably before the public, the Church of God requires of them even greater virtue to them it has been particularly said: "Be holy, as I, your Lord am holy" for on the holiness of the Bishops and of the priests depends the glory of the Catholic Church. It regulates the morals of the people, the splendour of public worship, peace and mankind, respect to the authorities, the conversion of gentiles and sinners to God. This improvement of

of the clergy, their elevation, and that of the Bishops themselves, to a higher degree of perfection, is the greatest object of the apostolic visitation; an object that embraces, at the same time, a closer union with one another, a common co-operation still more compact, and the concentration and regulation of their strength. What a blessing for us then is this visitation of the prelate who is himself a prototype for all, and who may say with St. Paul: "Be my imitators, as I am the imitator of Christ."

The Vicar Apostolic concluded the second part of his discourse by showing how, by the creation of the office of a Visitor Apostolic, transactions between Governemnt and the Vicars Apostolic will be greatly facilitated; and from these many blessings attending the apostolic visitation, he infers that it must turn to the glory of the Catholic Church, and "to the glory of thy people Israel."

Then follow~~s~~ a recapitulation of the whole discourse, concluding with an exhortation to thanksgiving and to prayers for the happy success of the apostolic visitation, and with the expression of the kindest ~~wis~~ wishes of all for the welfare of the Illustrious Visitor.

With a heart truly comforted by the visit of his illustrious colleague, Dr. Hartmann started for Bettiah to see again his beloved native congregation. He returned to Patna, but only to perform there the solemnities of the Holy Week, after which he at once began a series of apostolic visitations in those stations which had newly been incorporated with his mission. To convey to the reader an adequate idea of the nature of this pastoral tour, I insert here the account which the Bishop has left of his peregrination in the form of a very brief journal.

"May, 10th 1862. - Arrival at Lucknow. The following day I blessed the two chapels hardly finished, viz, St. Paul's in the Cantonments and St Joseph's in the city. In the latter Pontifical Mass was celebrated

For eight days I preached every evening.

September, 20th. - Left Lucknow for Roy Bareilly. Kindness of the Commanding Officer, offering every means to have the soldiers at the

the evening instructions, and to comply with my wishes.

22nd. - Performed the funeral of a soldier who had been drowned while bathing. Sharp attack of dysentery.

25th.- Suffering exceedingly; hardly able to move; went, notwithstanding, to the place destined for divine service, two miles away distant, preached, administered Confirmation and Communion; all this done without being incommoded. In the evening baptism, confirmation, sermon.

26th. - Confession under a tent; Mass, Communion, Confirmation, Confessions in both hospitals. Application to the Commanding Officer to have the Catholic soldiers marched every Sunday to the place of prayers. Two men appointed, one for each Regiment, to give instruction in catechism every Sunday evening.

Left in the evening for Lucknow. Kindness of Mr. Green, Assistant Commissioner.

29th. - Ascension; on application all soldiers marched to divine service; interrupted by my disease during service.

31st. - Obliged again to interrupt Mass.

June 1st, (Sunday).- No soldiers in the chapel; women and children only. The soldiers had not been ordered to the chapel, but assembled in rooms for prayers. It seems I should have given notice that there would be divine service. It was well known, anyhow, that I was in the station and that I would perform divine service. Ahorseman, half an hour before the service, had come to me to ask whether there would be divine servic and had returned speedily with my answer in the affirmative.

My disease interrupted me during both Masses, in the Cantonments and in the City. In the City, meeting concerning the Catholic parents who send their children to La Martiniere. I stated my reasons for reproving this proceeding. Administered Confirmation to seven persons.

2nd. - New interruptions during holy Mass. Confessions of such as had neglected their duty for many years.

3rd. - In the evening left for Seetapore.

4th. - Arrived at 9 A.M. Put up at Quarter, Master O'Neil's of H.M.

~~H.M.'s 34th~~

H.M.'s 34th, and met with a kind reception. Visit to the Officer Commanding the station, Sir R.Kelly, K.C.B. Good reception; granted my request that the Catholic soldiers be marched to divine service three evenings,etc., but they were not marched after all.

5th. - Visited the hospitals. A Catholic soldier, in an attempt at suicide, had blown out his left jaw-bone and one eye, and was horribly disfigured. Confessions, sermon in the evening; few attending. Dined at the mess.

6th. - Confessions - Sermon in the evening. Constantly suffering from looseness.

7th. - After Mass baptised seven little children; felt very ill the whole day. Hearing Confessions the greatest part of the day.

8th. - Pentecost Sunday. Long morning service; 30 Communions, Confirmation of about 20 persons. The soldiers marched ~~for the~~ to evening ~~service~~ sermon. Fearful exhaustion, though without interruption of service. Unable to take any food.

9th. - Said Mass; two persons 9 confirmed. Confessions in the Hospitals. Great prostration; no food; left in the evening for Lucknow. Health improved on the road.

10th. - Arrived at Lucknow. Further enquiries about La Martiniere.

12th. - Left for Fyzabad.

14th. - Arrived in good health. - Visits. ~~N~~ Nobody prepared for Confirmation. - Confessions.

15th. - Sunday, Sermon; Mass interrupted; prostration about noon; severe colic, gradually increasing; called for the physician; acute pains in the stomach.

16th. - In the evening started for Gondah; annoyances in crossing the Gogra; bad roads in consequences of rain.

17th. - Reached Gondah, putting up at Mr. Hewit, the Asst. Commissioner. Great prostration. Preached in the evening.

18th. - Mass and confession in a gun-shed. No punkahs; suffering of the soldiers for want of them; no ventilation, the building being low and open on one side only. Visited the hospitals Extreme prostra-

prostration. Confessions in the evening till after 9 o'clock.

19th. - Corpus Christi. Preached. About 50 Communions and 30 Confirmations. Orphanages recommended. - quite exhausted. - Relief from prostration and all sickness. Visit to the hospital; Confessions, one Confirmation.

In the evening left for Fyzabad under the most threatening weather The road extremely difficult; after the first change of bearers left alone on the road for three hours, viz. till after midnight. - Got off without rain.

20th. - Fyzabad. - Confessions.

21st. - Confessions. - Visited hospitals.

22nd. - Sunday, Sermon; recommended orphanages; 30 Communions. Confirmations. In the evening the first stone of the new chapel laid. Preached in the small hut erected for evening prayers.

23rd. - Left for Lucknow. Half way one of the palanquin poles snapt have to walk 1½ coss; extremely exhausted. - Palkee adjusted. Arrived at Lucknow 10 A.M. Exhaustion. Laid up till the morrow.

26th. - Great prostration.

27th. - Celebrated Mass in a state of extreme prostration in the city chapel. Confirmation of a new convert. Confession and Communion of a paralyzed person in her house. - Baptism and Marriage of a Mohomedan young man and a Hindoo girl, both living with Christian families. Left in the evening for Cawnpore.

28th. - Arrived at Cawnpore extremely prostrated; heard a few Confessions; passed an excellent night.

29th. - Mass, Sermon, Communion; 26 Confirmations; Sermon in the evening.

The Commanding Officer would not, up tothis date, allow a clerk. Great bigotry. Native Christians few and neglected.

June 30th and 1st July. Very weak.

July 2nd. Confessions, Confirmation, conditional baptism of a Drummer and his wife, who had abjured Protestantism.

3rd. - A clerk obtained for the Chapel.

4th.

4th. - Left in the night for Allahabad.

5th. - Arrived at Allahabad. A few Confessions in the evening.

6th. - In consequence of heavy rain little attendance at morning service, though a Sunday. In the evening, Sermon, well attended.

7th. - Several visits to the authorities. - Left the same night for Patna by steamer.

8th. - Went from the steamer to the Chapel at Benares.

11th. - Arrival at the episcopal residence."

We see thus how the Vicar Apostolic, during his pastoral tour, performed not only the high functions peculiar to his dignity, but also all those of an ordinary Military Chaplain. Abstracting from the pastoral cares and solicitude, necessarily connected with such a pastoral visitation, and the hardships with which it was attended, one cannot sufficiently admire the unshaken courage and persevering ardour of the prelate in pursuing the course of his circuit in spite of those repeated attacks of his chronic disease, each of which would have been a sufficient reason for putting an end to a journey that was attended with such painful circumstances.

I now pass over to a most important subject. In his journey the Bishop has twice mentioned La Martiniere Institution at Lucknow. Convinced that Catholics were deeply wounded in their rights with regard to this establishment, he deemed it his duty to remonstrate with Government on this subject. I shall refrain from making any reflections at present, and contend myself with laying before the reader two letters, which contain in their entirety the Vicar Apostolic's protest, though of a considerable length:-

TO THE SECRETARY TO THE GOVERNMENT OF INDIA.

Patna, 28th October, 1862.

1st. - "I have the honout to address you on a subject of importance, to which allow me to draw your special attention, with the view to see that justice be done to the Roman Catholics so deeply concerned in the matter.

2nd. - General Martin, amongst many bequests, founded and endowed

endowed the La Mariniere at Lucknow, in Oude, within my diocese, for the education of the youth in general. That the Roman Catholics have thereto an equal right with Protestants, Musulmans, and Hindoos, nobody will venture to question; especially, as General Martin, a Frenchman, was himself a Roman Catholic. Nevertheless the Catholics are virtually excluded therefrom in consequence of the Protestant system which prevails in the institution to an extent so prejudical, that no Catholic parent can conscientiously send his children to the college referred to

3rd. - "The La Martiniere at Lucknow is conducted on the same principles as that at Calcutta, one condemned by the highest ecclesiastic authority, as may be seen from the words of the late Most Rev. Archbishop Carew, then Vicar Apostolic of Bengal. I quote from his "State of Catholicity in Calcutta," addressed to the Chairman of the Committee of the House of Commons on the affairs of India in 1853. He says:"THE La Martiniere School at Calcutta (the annual income of which can be but little short of £10,000) was founded and enfowed exclusively by a Catholic, the late General Martin. For a short time the system, on which the seminary is grounded and conducted, was sanctioned by the Vicar Apostolic of the time when the institution was first opened. But on a full exposition of that system being submitted by the present Vicar Apostolic (P. Carew) to the Holy See, it was totally condemned, and the Vicar Apostolic ordered to have no connection whatever with the institution, and to withdraw all Catholic pupils from it. The Government has from the ~~Founder~~ last will of the Founder, full power to remedy this grievance so injurious to its Catholic subjects. I may add that, of the several Catholics who were educated at the Martiniere, even while its system was sanctioned by the Vicar Apostolic, not a single one, male or female, has turned out to be a good edifying member of the Catholic Community." Vide Page 11.

4th. - "The same applies to La Martiniere at Lucknow, nor can it be otherwise. Amongst the Christian boys, that attend the College, there are at present about 16 Catholics only, who, disregarding the voice both both of their conscience and pastor, have entered that institution as

as foundationers. The boys have to attend morning and evening prayers with the Protestants; to listen on Sunday to a Protestant discourse or a lecture from Protestant books, and to conduct themselves in every way like Protestants in general. They are indeed, to show that they were born Catholics, allowed to attend the Catholic Chapel on Sunday; but the regulations of the establishment on this point are not compulsory; and even were they constrained to do so, what would an hour's attendance in a Catholic Chapel benefit our pupils, or how enable them to inhale a Catholic spirit, when, during the rest of that day and the week, they are trained as Protestants.?

"Take up for instance, the books taught to a Catholic youth, as far a as religion is affected, they are all hostile to his faith. Read, e.g. the history put in his hands. See howthe religion he has been taught to consider holy, is there misrepresented; view those passages wherein his ministers, whom he has been taught, before entering the college, to respect, are vilified; to say nothing of the opportunity taken by a zealous or facetious teacher, to have a word to say on the subject, on his own account. Unable to judge for himself, with none to point outto him the insinuations implied directly or otherwise, is it to be wondered at, that the youth who was a fervent Catholic when admitted into the institution, should on leaving it, be ashamed to acknowledge himself the follower of a religion he has been taught to look upon ~~as~~ with honour; disbelieve, if not shudder at, the doctrines of a Church monstrous and corrupt, or disrespect the ministers of ateaching opposed, as he has been often told, to the truth of the gospel, and, in so doing, either abandon his faith, as many have done, and become the professor of a belief his masters have taught him; or disbelieve totally, as others again have done, in the existence of a true religion, and become a Deist?

5th. - "Hence it is that no Catholic parent can conscientiously send his children to La Martiniere or any other similar Protestant institution, and that no Bishop can allow parents to do so. I appeal here to the conscience of Protestants. Would they not protest loudly against the very same La Martiniere, had a system so exclusively Catholic as the Protesta

Protestant system now established, been adopted under a Catholic government, so that the masters, the books, and the whole training even for Protestant children were Catholic. The Protestants would rise *en masse,* expostulate with the Catholic government, show the unfairness, the injustice, the intolerance of the act, and insist upon having the funds divided in order to enable the Protestants to educate their children on a Protestant system apart from the rest. Now, what Protestants would do in the case *supposed*, the same have Catholics in their real case, you will admit, a right to solicit.

6th. -"The existing system cannot be amended so as to suit both Protestants and Catholics. The attempts to introduce such a system in te the La Martiniere at Calcutta, proved a complete failure. The Queen's college in Ireland were no less abortive, and were condemned by the Bishops in a national council. The youths, who entered them as good Catholics, generally left the institution imbued with anti-catholic principles, or with no religion at all. Hence these colleges were by Catholics better known under the name of *godless* colleges. I could bring forward the most striking instances to show the injury such *mixed schools*, under Protestant teachers, have done to Catholic youths, and how prejudicial has been the result both to religion and morals, but suffice it again to quote Archbishop Carew. He says: VOf the schools and institutions endowed or patronized by Government, there is not one which is not conducted on principles openly adverse to, and incompatible with, Catholic doctrine and discipline.' (*State of Catholicity*).

7th. - "Were proselttism becoming our Government, it could not, I feel ~~sure~~ confident, introduce a better means of entrapping the thoughtless Mussulman and Hindoo youth, than by the introduction of the Protestant system in vogue at the La Martiniere at present. But, strange to say, all all possible respect and deference is paid to the religious feelings of Mussulmans and Hindoos; every thing is carefully avoided which could hurt their prejudices; they have masters and spiritual guides of their own. The Mussulamn boys have, moreover, at a good distance from the college, a separate department reserved for their special use, where they live in the

the charge of one of their munshees or teachers with a separate establishment of servants, cooks, &c. The Hindoo boys are even allowed to live with their friends in the town and to receive Rs. three (3) per mensem for food, and six suits of clothing per annum. Their position is certainly a more enviable one to the Catholic parents and to Catholic children, and Heaven grant that they may be allowed to share similar privileges and similar rights, and that their creed be equally respected as that of their Mussulman and Hindoo comrades. By asking the above we Catholics surely do not ask too much from a Christian Government, to be placed on the same footing as the more fortunate Hindoos. We ask for nothing, but what is just and our due.

8th. - "The above provision for native children have been made, not by virtue of any express declaration to the effect in the General's will but by the interpretation given to it by parties interested in the ~~matt~~ matter. By this interpretation, the Protestants took first good care to secure their youths a Protestant education, then they condescended to satisfy the consciences of the Mussulmans and Hindoos. There remained, however, the Catholic conscience which, as if undeserving any attention was entirely overlooked, or an effort made either to mould it into the Protestant system, or to incapacitate Catholic youth from deriving any material advantage from the school by the system pursued, hostile alike to the faith and discipline of his Church. I do not think that General Martin ever suspected that his Catholic brethern would have been dealt with in the way they are. The Government of India has full power, fromt the nature of provisions laid down by the Will of the founder, to remedy this grievance so injurious to its Catholic subjects.

9th. -"For a speedy remedy of this grievance we hope with confidence now that Her Majesty, our gracious Queen, has taken the administration of the Indian Emire under her royal sceptre; as also a more liberal feeling on the part of Government towards Catholics is happily observable. Many grievances have been removed which, under the rule of the East India Company, found no hearing.

"We entertain the sincere hope that, in the suppression of the

the present system, so injurious to Catholic morality, a grant pro rata from the funds of La Martiniere at Lucknow will be sanctioned, to enable us to train the youths of our community in accordance with Catholic principles.

10th. - "I have, likewise, to solicit that the Catholic branch of the La Martiniere be placed under the direction of the Catholic Bishop of the diocese, with the power to frame just laws and regulations sanctioned and approved of, previous to their introduction, by the proper authorities. An account, annually ot monthly, of the amount placed at his disposal will be submitted by the Bishop.

11th. - "It ~~will~~ would ~~be~~ not be amiss perhaps to mention here that the Catholics of this diocese cannot bear comparison in social position with Protestants. Few families, indeed, can be named of any standing, and that small number is considerably diminished, when we enumerate those who possess any influence, or hold any lucrative post under Government, Amongst the gentleman of the Civil Service they hold subordinate appointments. In the Army, with an insignificant exception, the Catholics are private soldiers. Hence it is, that they are unable to aid our institutions, and that their children, instead of being sent to some standard establishment at home, can receive a Catholic education only in our charitable institutions, which are few and insufficient, owing to our inadequate means to meet/ the pressing wants of the times. The Protestant and native communities of Lucknow have hitherto, since the foundation of the institution, enjoyed,unmolested, the fruits of a Catholic's earnings given, freely and generously to all; the Catholics are benefited by it but poorly from the prevalence of a system of training injurios to the faith of Catholic children; such a system, be it remembered, being diametrically opposed to the provisions laid down in the General's Will, wherein, it is expressly stated, that the Christian Religion ought to be introduced and taught if desirable.It no where states that the Protestant system should prevail, and be the established and recognized system, any more than the Catholic. Yet the Protestant

Protestant and native systems do prevail, much to the prejudice of the Catholics. In laying before you our grievance, and seeking a remedy thereto, we solicit what is just, and claim what is our own and our due, and the same privileges and immunities as the natives and Protestants: a system of education exclusively our own, and with means of carrying out the said system for the benefit of Her Majesty's Catholic subjects.

12th. - "Government, while bestowing immense sums in establishing or aiding schools, colleges, and asylums, for the benefit of Protestants and natives, has hitherto done nothing, or next to nothing, for the education of its numerous Catholic subjects, a grievance frequently laid before the authorities. The reply has invariably been, that the Protestant schools, colleges and asylums, are open also to them. But to what extent, we have been witness in para 4. The interests of the funds of the La Martiniere at Lucknow amount to about Rs.4,400 per month, about three-fourths of which is devoted to the education of Protestants, and about one-fourth to the natives, the Catholics having no share in the above - a most unjust measure, when taking into consideration their impoverished condition, and the express conditions of the grant.

13th. - "Having thus stated the claims of the Catholics for an equitable grant from the funds of the La Martiniere, which are rich enough to meet the wants of all, I now solicit your kindness to give your powerful support to this request, as also to consign this application to that department or that court, in which the power may rest to decree and sanction the grant solicited for, in this official application addressed to you."

The Government found that the proceding protests contained more than one strong expression. Dr. Hartmann hasten to justify the language he had made use of, in the following second letter, and renewed his protestations and demands with undiminished energy and straightforwardness:-

TO THE SECRETARY TO THE GOVERNMENT OF INDIA.

Patna, 20th December, 1862.

Sir,

Sir,

"I have the honour to acknowledge the receipt of your reply on the 3rd instant to my petition of the 29th October, last.

1st. - "If some expressions seem to have given offence, it was not done intentionally. Those expressions could not well be helped. The late venerated Archbishop Carew, not to multiply instances, used in his 'State of Catholicity', addressed to the Committee of the House of Commons, no less strong expressions. Nobody took offence thereat. I addressed Her Majesty's Government with a sanguine confidence of success on the strength of my case, and on the justice of Government, now so busily occupied in redressing many wrongs, and healing many wounds sustained under the former Rule.

2nd. - "The expression, 'Protestant system', is not mine; it rests on the general conviction of Catholics, both clergy and laity. The La Martiniere in Lucknow follows no different system from that in the La Martiniere at Calcutta, the Lawrence Asylum, the Queen's Colleges, etc. all prohibited to Catholic youth on account of the prevailing Protestan system. I allowed that expression to stand not without detailed proofs. The other expression, 'the Catholics are virtually excluded from the La Martiniere,' is nothing more than a logical consequence of my statement, because Catholics cannot derive benefit from the La Martiniere without acting against their consciences and their pastors, who are obliged to raise their voice unless the system be altered. It has been altered for the Irish Catholics at home; why should it not be altered for the British Catholics here?

3rd. - As to the third expression, 'under the conditions of the grant', I am still of opinion that General Martin's Will cannot be explained otherwise. It seems that Government was of the same opinion, judging from their proceedings previous to the opening of the La Martiniere at Calcutta, and from liberal concessions made at Lucknow to the Mahomedans and Hindoos. Had the endowment been made by Government, as in the case of the Queen's Colleges, my expression might, in that case, be too strong. But the endowment being entirely the property of a most liberal and

and generous man, neither Protestant nor British born, but a Catholic Frenchman, every one will perfectly understand that, were any preference to be given, the Catholics should come first under consideration, and that, at all events, they should benefit by thatgrant in perfect accordance with their consciences and the rules of their Church. My appeal to the Protestant conscience alone, speaks clearly enough. The wishes of ta the Mahomedans and Hindoos had been fully carried out by Government; why should the wishes of the Catholics be overlooked?

4th. - "I am so far from bigotry that, when sent from Patna to Bombay in 1850, for the temporary administration of that diocese, I requested the Government to allow a Catholic clergyman to give religious instructions twice a week to the numerous Catholic children of the Army in the Byculla school, whither all Catholic orphans were sent, the Catholics having at that time no orphanage. This request had been flatly refused on the alleged ground that the Byculla school was to be exclusively governed on Protestant principles. In fact, all the Catholic inmates became Protestants, so that the starting of a Catholic Orphanage became an absolute duty. Government extended to it the same advantages enjoyed by the Byculla school, and moreover made it obligatory on Commanding Officers henceforth to send Catholic orphans to the Catholic Orphanage.

5th. - "My Secretary, the Very Rev. I Persico, afterwards Bishop and Vicar Apostolic of Agra, tried his utmost if he could allow Catholic parents to send their children to the Lawrence Asylum. For his liberal views and accomplished qualities he was very highly esteemed by the Goverment both at Bombay and at Agra, and by the Protestant gentry at large Notwithstanding, he found himself obliged in a Pastoral letter, of which I beg to annex an extract, to prohibit Catholic parents from sending their children to the Lawrence Asylum. This will serve as an additional proof that in conscience I cannot allow Catholic parents to send their children to the La Martiniere at Lucknow, and that Catholics are virtually excluded from the grant under the existing system, whereas they have a legal right thereto.

6th. - "This being the case, I wish it to be understood that in

in petitioning Government, I merely discharge a grave duty; and if my language has been felt to be too strong, that I intend no offence; but to let Her Majesty's Government clearly see in what condition the poor Catholics are, regarding the La Martiniere, in order that the present system be altered so as to meet the Catholic conscience fully; which w will be, if provisions are made for them, similar to those made for Mahomedans, or rather by giving them a ap separate share in the grant; this being the shortest and most satisfactory mode for preventing all troubles for the future.

"Wherefore I request that the matter once more be taken under consideration, and that you will have it favourably disposed of through the proper authority."

Does not the reader, after having perused these two letters, find with Dr. Hartmann that an injustice had been, and is still being committed against the Catholics of India? It is true, that they seem to take very little notice of it; but does an injustice cease to exist because its victims sleep? Such act of injustice must necessarily draw down a curse from Heaven on the Governments and nations that are guilty of them.

Dr. Hartmann purchased a considerable estate at Allahabad in the course of the year 1862. This city has been lately selected as the seat of the Government of the North West Provinces, and since that event had considerably increased. As in the United States of North America, a new town seemed to spring up from the very ground. Faithful to his great leading thought, the Vicar Apostolic immediately resolved on the erection there of a convent for the education of girls, and a splendid opportunity was offered him for the execution of this scheme. A large estate commanding the Ganges, in the vicinity of the city, and covered with substantial buildings which had formerly served for the manufacture of gunpowder, was put up to sale by Government, Bishop Hartmann obtained it, but not without an immense pecuniary sacrifice, if we consider how limited his means were. He immediately set to work to transform the buildings, so as to answer their future destination. On her side, the

the Lady Superior General of the Institute of the Blessed Virgin, promised the Vicar Apostolic a new colony of her sisters for the new convent.

In the spring of the year 1863, Dr. Hartmann proceeded again to Darjeeling, where he made a stay of three months. This journey was accompanied by many dangers. On his way thither, after having crossed the Ganges, he was caught in a hurricane of such violence that he thought his last hour had come. On the return journey, the rainy season having set in, rivers and creeks had overflowed their banks. Among other difficulties, he had to creep on his hands and knees over a trunk that served him as a bridge for crossing a rapid torrent.

The glorious day of the Assumption was celebrated this year(1863) i inBankipore convent chapel, and, as usual, with extraordinary solemnity thanks to the generosity of Mr. Alexander Almeida, the great benefactor of the Patna mission. Dr. Hartmann celebrated a Pontifical Mass, delivered a touching sermon on the power~~s~~ and glory of Mary, after which he administered the Sacramemt of Confirmation to 60 inmates of the different Patna institutions.

This solemn circumstance afforded another proof of the vitality of the Catholic Church, which continually creates, and invariably maintain what she creates, notwithstandingthe very limited means she has at her disposal in this country. The Protestant Church creates also, but conservation is not one of her attributes, at least in this country; for daily experience shows how, in spite of her immense resources, she find great difficulty in maintaining her educational establishments. Almost on the same day, and at a little distance, his Lordship, Dr. Cotton, the Protestant Bishop of Calcutta, also administered Confirmation. But to how many? to four! a strangely small number, indeed, if we consider that all the leading European families of the Bankipore and Patna Stations belong to the Anglican church. The difference did not escape the notice of the Protestant Press. The Protestant Bishop was just then engaged in a pastoral visitation in the N.W. Provinces preaching, at the same time

time a crusade against those Protestant parents, who entrust the education of their children to the nuns, on the plea that the education they find at their hands is good and cheap. This high church dignitary published also a pamphlet for the same purpose, in which (strange logic) he praises the nuns and, on the other hand, warns the parents against the danger to which contact with nuns exposes their children. Would to God that all young ladies in India were exposed to no greater danger!

The month of September had ever been a month of particular blessing to Dr. Hartmann. It was in the month of September that he had entered the religious life, pronounced his solemn vows, received holy orders, and had started for the missions. Now it was in the month of September 1864, that he completed the translation into the Urdu language, of the New Testament. He had been engaged in this work two years back; all his leisure moments had been devoted to it, and in spite of a sore foot that had obliged him to keep his room towards the end of 1863 and a considerable portion of 1864, and had menaced him with a fatal disease, he had prosecuted his arduous work with unremitting energy. Its publication was an event in the annals of vernacular literature, and the public press made honourable mention of it. The following notice of this work by the Bombay Catholic Examiner is worthy of insertion:

"We beg to express to the Right Rev. Dr. Hartmann, Bishop of Patna our hearty congratulations on the publication of his Urdu version of the New Testament. The only complete copy of the work that we believe has as yet reached Bombay, now lies before us. It is a neatly got up volume of upwards 400 pages, printed in beautiful clear Roman type, and not, as we could wish it were, in the Arabic or Persian character. We regret this, as from our perusal of the few pages we had time to look through, we are so convinced of the intrinsic merits of the whole work, that we are sure it would have commanded the attention of many of the reading population of India, whose ignorance of the Roman alphabet will preclude their becoming acquainted with its contents."

"In making this remark, we mean not to detract in the least from the high commendations which every one, who is at all aware of the diffic

difficulties which he had to encounter, will not fail to bestow on Dr. Hartmann for successfully producing the first edition of the Holy Gospel, that had ever appeared under Catholic auspices in the most wide spread of the languages of India, namely, the Urdu or classical Hindustandi.

"Knowing, as we do, the untiring zeal and anxious perseverence with which the worthy Bishop has laboured for years past in the prosecution of the task undertaken by him, we feel a particular gratification in announcing the successful termination of his labours. The book he has published will boubtless prove in time a most valuable adjunct in the dissemination of true Christianity amongst the multitudes of those who speak the language in which it is printed, but who may not have any opportunity of learning the sublime doctrines it inculcates. We need hardly declare that we feel no sympathy with those who erroneously contend that the propagation of the Gospel is to be accomplished only by translating it into various languages, and inviting men to read the translations. On the contrary, we look upon such efforts as insufficient in themselves to the end proposed. Let the Gospel, we say, be read, but let it also be properly understood and expounded. It may therefore so turn out that, by the Divine Grace, Dr. Hartmann has very judiciously done what was right in printing his work in the Roman character. In this form it can be extensively used by the priests and catechists, etc., who, without being put to the trouble of learning the Arabic or Persian alphabet, may be induced to acquire such a colloquial knowledge of Hindustandi as will enable them to read it in the Roman character."

The reader may perhahs feel interested to learn from the Bishop what he himself thought and felt about his own work.

"As to the New Testament," he wrote to a learned friend at Bombay, "I can say nothing more than that I have spared neither labour, time, nor money, to make it as complete and correct as possible. The great distance from the printing office (it had been printed at Allahabad) occasioned several unimportant errors which are marked at the end. I thought proper to accompany the edition with the key to reading Hindustandi in Roman types, because not all are familiar with the key, though it is identical

identical with the best Hindustandi publications in Roman type; moreover, not all our missionaries are supposed to be sufficiently familiar with the English, in which language and according to its sounds, the said key is generally given.

"This edition I had so muchat~~o~~ heart for the good of religion, and for the benefit of our missionaries, that believing last year (1863), that I could hardly survive many more months, I commenced printing before the manuscript was ready, and made the contract with the printer for the New Testament as far as the Epistles to the Corinthians inclusively, not expecting to see the entire New Testament finished. When in December and January last, my days seemed to draw to an end, I felt alarmed on this point only - lest I should leave the edition incomplete. And why? Because in 1860, in an audience of His Holiness, I had witnessed his surprise that we had not yet got up a Catholic edition, though the Right Rev. Dr. H. Pezzoni, O.C., Bishop and Vicar Apostolic of Agra, had a manuscript ready, and intended to print it at Rome on his return to Europe in 1841, after an active life of 35 years spent on the mission. Death prevented this apostolic man from publishing his version, which I carefully compared, and frequently followed. I do not pretent to be a better Hindustandi scholar than many other of our missionaries, but I felt almost certain that, unless I put my hand to the work, we should again for years be without a Catholic edition; because a great deal of money was to be laid out, without any chance of realizing it; to say nothing of such a translation requiring something else besides being a good Hindustandi scholar, and having a good will for most toilsome druggery. There will be many, no doubt, to find fault with this translation. If, however, they would themselves undertake the task, they would find that it could hardly be done otherwise, without doing injury to the language, or falling into provincialisms, or giving an incomplete meaning, and, above all, excluding the spiritual meaning. The translation of a book composed by a mortal is easy, because you have only to take care of our literal meaning· whereas in Holy Writ, under the veil of the letter,

letter, great mysteries and truths are hidden. Moreover, though we have beautiful and most complete commentaries on Holy Scripture, there remains still many pearls in it not yet found. Hence, the more Holy Scripture is studied and meditated on and reduced to practice, the moe more one will always find more light and life in it. The translator must not only be aware of the heavenly treasures stored up in that book, but he must be very careful to give such a version, that, if possible, the different meanings may be implied in the text. Protestant translators have generally lost sight of this, to say nothing of other defects:

"I wish to write, as an appendix to the above, the following with regards the Protestant translations of the Bible in Hindustandi from the Greek or original text. One who does not know Greek, or has no copy of the original text, is le~~a~~d to think that the translation into Hindustandi has been made conscientiously fro the Greek, leaving aside all the corruptions of the English translations. This, however, is not the case; the translation is made from the English version approved by James I, the corruptions of which are to be found in Wards Errata. In some solitary cases, justice has been done; one gave the text, 1st Cor. XI. 27, correct; another the text Hebr. XIII.4. But the text 1st Cor IX. 5, is still more corrupted, than in the English Protestant translation, where the Greek is rendered wife instead of woman. The Greek tradition, has only been given with the poorer Hindustandi term when the Lord rebukes the Jews for following the traditions of their forefathers, while they neglect the commandments of God. But when ever the Greek comes in as an apostolical tradition then the proper term is sure to be dropped, and a kind of periphrasis is used, one would think on purpose; so that inthe Bible the word tradition, or its equivalent Hindustandi term, may occur only in a bad meaning, as if there were no such thing as an apostolical tradition recognized by the Bible. The same might be said of the word to adore, to worship. In the Old Testament this word occurs many times, where it is clear that it means only homage paid to some fellow-creature. Now the Hindustandi

Hindustandi Protestant translation, in such places, avoids the proper ~~te~~ term and puts ghuttna, to bow. But in the Book of Revelations, where it is said of St. John that he fell down before the Angel to adore him and the Angel forbad him to do so; then the proper Hindustandi term, sijdakarna is used. Now does not such a style of translation tend to mislead the reader, as if in Holy Writ the word to adore, meant only the worship due t to God, and not also the homage paid to fellow-creatures?

"Abstracting from the corruption of the text, as already stated, the translation is made from the so-called received Greek text. But it is far from true that the said received Greek text is the pure original text, or in any way superior to the Vulgate. Hundreds and thousands of Bible~~s~~ readers are probably not aware that there are many and considerable variations in the Greek text, and that the most celebrated Protestant men, such as Bloomfield, Griesbach, &c. find the received text very incorrect. Their critical researches have turned in favour of the Latin Vulgate; so that, after all, it is clear that St. Jerome, in 382, made the revision of the old Latin edition from a far more correct Greek copy than that which the Protestants follow now, and which, as I said, is known as the received text. I have several Protestant Greek editions in which the variations are marked, and the opinions of all the celebrated Protestant divines given. It is now generally admitted by them that, for instance, the words after the Lords Prayer: for thine is the kingdom, &c. are not genuine. It might, however, be observed, that though the reading of the Latin Vulgate, and the so-called received Greek text, vary in ~~a~~ many instances, these variations do not in any way affect faith or morals, and are therefore of no material importance to Christian truth.

"I should not have touched on the Greek text were there not certain people who made light of the Vulgate and boast so much of the Greek text."

Thus the arduous work of the translation of the New Testament into Hindustandi has been achieved bythe beginning of September, 1864. This happy event considerably enhanced the solemnity of a day dear to Dr. Hartmann, 17th September, the feast of the Stigmata of St. Francis of

of Assisi, and the anniversary of the happy events to which we have alluded avove. On the morning of this day the Bishop received Holy Communion with the ardour of a Seraph, from the hands of his Secretary a sore leg preventing him from the celebration of the Mass. Though suffering, he evinced on this day a truly child-like joy in the midst of a few missioners who had come to pass with their father a day they knew to be so dear to him; the heart of Dr. Hartmann was, indeed, so noble that he could suffer and rejoice at the same time. God had decreed that no joy was to be tasted by his servant without being seasoned with some suffering; this is the mark which characterizes the saints. To ordinary souls, God ministers alternately only the substantial bread of sufferings and the sweet wine of consolation, for they are not capable of bearing both at the same ~~time~~ moment.

The achievement of such a work entitled the Bishop to rest; his impaired health required it, but he rested not; he was already reproaching himself with this long interruption of his pastoral visitations. Though very weak, ad still under treatment, he started on October 26th for a long peregrination, and according to his own avowal, the longest and most tiresome journey of his whole pastoral life. He intended to visit the stations lying in the south-western portions of his vicariate, such as Bhopal, Saugor, Nowgong, &c.

He proceeded first to Allahabad, to make some arrangements relative to the new Convent, and to administer Confirmation to some Catholic Soldiers of the 77th Regiment which was on the eve of departure. But let the Bishop himself furnish us with a short account of his long journey:

"On the 1st of November, having the preceding Sunday celebrated a Pontifical Mass and administered the Sacrament of Confirmation, I proceeded from Allahabad to Mirzapore by rail, and started that very evening in the Bullock-train for Saugor via Jubbulpore. Having with me a lay-brother and many boxes, my scanty supply of money did not allow my travelling by Palkee Dak. I reached Jubbulpore early on the morning of the 7th, where the Right Rev. Dr. Tissot, Bishop and Vicar Apostolic of Vizagapatam, was lyong sick of a severe fever, which had nearly brought

brought him to the grave. In fact, two days before my arrival, he had received the las Sacraments. Our meeting was most cordial. Colonel Paterson, a convert, and a most exemplary officer, immediately called upon me; the Native Christians came likewise; my reception by the ~~werk~~ worthy Clergy, His Lordship, and others, surpassed my expectation. I left that very evening again in the same bullock-train for Saugor, where I stopped only for a few hours, proceeding at once to Bhopal, where I stayed for eight days, and returned for the pastoral visitation to Saugor, thence to Nowgong and finally to Cawnpore. I had to go 700 miles in bullock-carts, the greater part through jungles infested with tigers, and along very bad roads, over a hilly and stoney country; the days being dreadfully hot, and the nights rather cold. All this time I travelled without taking any rest, except what was indispensible. Never in my life had I made a pastoral visitation with such discomforts, lasting for so long a time, as on this occasion. But thanks to God and to those who prayed so much for me, no serious accident happened, and notwithstanding the change of air and temperature through the jungles, and the want of rest, my health kept up well except in Bhopal. In a few years the railway will do away with all this uncomfortable and time-wasting mode of travelling."

Bishop Hartmann returned to Patna from his long journey on the 30th January, 1865, after an absence of full three months, and it is easy to imagine how cordial was his reception at the Bankipore Convent and at the European Male Orphanage adjoining the Episcopal residence. It was, indeed, a regular family gathering. The avenue of the Convent Chapel, the long Convent verandah, and the hall, were beautifully decorated with garlands and festoons. There was a profusion of flowers in every direction, and joy shone in every eye. The young ladies of the Boarding School, the European orphans all dressed in white and blooming with the fresh coloursof youth formed around his Lordship a vast crown of lilies The scene was truly moving when the heroic sisters stepped forward to kiss, one by one, the nearly sinking hand of their Bishop and Father.

Father. The happy pupils approached in their turn, followed by the swarthy daughters of India, and then, with short, uncertain, tottering steps there came the little pagan boys, saved now from the cluthhes of idolatry to kiss the hand of him who had prepared them a refuge; while those whose tiny feet could not as yet carry their little owners, were brought up by the good sisters, and taught how to impress their lips on the episcopal ring, and leave on it an infantine kiss, the tender first-fruits of gratitude. Touching were the addresses delivered in the English and Hindustani languages. Delicate infantine voices trilled joyous hymns, and the musicial instruments, accompanying their choir of innocents, poured out their sweetest notes. The whole festive day assumed a tone of a still more exalted nature by the contemplation of the features of the dear pastor who had left them weak and ill, and had now been given back to them so strong and healthy. Long journeys and hardships had once more proved to be an invigorating remedy and true elixir to the apostolic man

True to his habit of never resting, the Vicar Apostolic, after havig prepared his Lenten Pastoral for this year, started for Darjeeling whither a law-suit, caused by an unjust claim to a portion of the convent ground, had called him. ~~He was there seized by another attack.~~ This new journey proved nearly fatal to him. He was there seized by another attack of his chronic disease of unprecedented violence. His strong constitution resisted once more. He returned to Patna on the very eve of Maundy Thursday, and celebrated the long ceremonies of this solemnity, though nearly exhausted, with all the *disinvoltura* of a young man. The short time passed by him then at his residence was devoted to the publication in *Devanagari* type of his celebrated Hindustani Cat~~h~~echism, the first ~~edit~~ edition of which, it may be remembered, had been published in Bombay in 1853. An edition of the same, in Roman characters, had immediately followed the publication of the New Testament the preceding year. The necessity of this second edition was seriously felt, the first being out of print, and its use having become general. Even in the remote island of Mauritius was this little book bringing forth fruits of salvation, the missionaries using Dr. Hartmann's Catechism in the instruction of th

of the converted coolies who emigrated from India thither. We can fully ~~appreca~~ apply to our own departed Bishop the words which Comte de Falloux wrote on the death of Madame de Schwetchine, the illustrious Russian convert: "The friends of God do not abandon this earth when they leave it. Death puts an end to their work, but not to their blessings; often it gives a greater fecundity to the furrow which they have traced and they achieve their triumph after having disappeared."

I have now to notice another eminent service which Dr. Hartmann rendered to the Church of India.

The Indian Legislative Council had recently promulgated a marriage law for European and Eurasian Christians, not members of the Episcolalian or Presbyterian Church, and had prepared another for Native Christians. Several dispositions of this new law were incompatible with the doctrine and the discipline of the Catholic Church on marriage. To prevent the fatal consequences which would infallibly arise from the application of such laws, the Vicar Apostolic cast their eyes on Bishop Hartmann to defend Catholic interests on the subject before the Legislative Council. They knew his wisdom and experience, his erudition and energy. They knew moreover, that he was a persona grata to Government and, as the poet says:

"Principibus placuisse viris non ultima laus est."

It was this flattering token of confidence from his colleagues which now, in the spring of 1855, called the Vicar Apostolic of Patna to Calcutta.

I must observe however that already so far back as the month of October of the preceding year, two Bishops of Southern India had invited Dr. Hartmann to represent the Episcopacy of Northern India before the legislators of the land, for the abovementioned purpose. The Bishop had declined out of an excess of humility, and alleged as an excuse, defects of elocution, of breeding, of diplomatic tact, &c., though he felt as keenly as any other Bishop the extent of the vexation which the new law would necessarily entail. But when he was informed, while engaged in his long pastoral tour in the West, that the Representative of the Southern Vicar Apostolic had already set to work in Calcutta, and had even gone to Patna in

in the hope of seeing him, he began to regret bitterly the refusal with which he had met the invitation alluded to.

This news greatly alarmed his delicate conscience, for he was informed that in the whole of Northern India nobody had taken a single step as yet to prevent the execution of the law or the future decisions in favour of the newbill. The evil was already spreading. Some officials were already extracting from Catholic Clergymen compliance witht the dispositions of the new law. The zeal of one of them gave occasion to the quasi comical incident. He had summoned the missioner of a neighbouring native congregation to follow the new prescriptions in solemnization of marriages. I do not know when the pastor acted bona fide or not, but he replied that he was exempted from them by the law itself, for he had received episcopal ordination. The magistrate requested him to prove it. Before doing so, the priest took the liberty to ask him by way of prelude: "Do you understand Latin, Sir?" This was too much for the zealous magistrate, he permitted the missioner to solemnize the marriages of his people as he had been used to do. But other Clergymen had not the chance of extricating themselves at so cheap a rate.

The refusal of Dr. Hartmann had fortunately not discouraged his colleagues; they renewed their entreaties which he accepted, and consequently proceeded to Calcutta on the 27th April.

In imitation of his Divine Master: "who went about doing good," Dr. Hartmann halted at Jamalpore to make some arrangements towards the erection of a Catholic Chapel, much needed at this important station He stopped, likewise, at Bhaugulpore to preach to the few Christians of this locality. Even in Calcutta, where he arrived safely, he did not omit to break the bread of the Divine Word in the chapel newly erected for the exclusive use of the Native Catholics of the metroplis.

The preliminary labours of the prelate consisted in gathering the necessary informations. He placed himself in communication with the more influential members of Council, offered his remarks on the new Bill for the marriage of Native Christians, acquainted himself with the state

state of things, analyzed the former diliberations of the Legistalive Council on the same subject, and studied the memorials and petitions, the name of which was legion, addressed by the clergy of different religious denominations, and which continued to pour in like a flood. In one word, he did his utmost to be found ready for the epoch when the law was to come for ultimate deliberation before the Legislative Council

The sufferings and struggles which Dr. Hartmann had endured for the sake of the Church, and, above all, the reputation of his truly apostolic life, made him, in the City of Palaces, the object of general veneration. He was there the welcome guest of the young Archbishop, Dr. Van Heule, who was so soon to be hurried into eternity, after having scarcely reached the shores of India, and given to the Catholic community, within an incredibly short space of time, a wonderful impulse. If the joy of the Bishop of Patna, in making the acquaintance of this prelate and amiable son of St. Ignatius, was great, great also was the eagerness of the young Achbishop in deriving advantage from the experience of the veteran Franciscan Bishop.

On returning to Patna, Dr. Hartmann paid a visit to Sir Cecil Beadon the Lieutenant Governor of Bengal, who was then rusticating at Bhagulpore, and who received him in a most flattering manner. This high-minded gentleman had ever entertained the deepest veneration for the person of the Bishop, and on many occasions had aided him with his powerful assistance.

How widely different from such kind proceedings had been the demeanour of a subordinate employe of His Honour towards the same prelate and his companion at Calcutta. Archbishop Van Heule, accompanied by Bishop Hartmann, had gone to him on business. Sir Cecil Beadon had received Dr. Hartmann at the foot of the stair-case, with Lady Beadon at his side, and surrounded by all his servants. This *Monsieur au petit pied* received the Archbishop and the Bishop *seated*, listened to them *seated*, and dismissed them without stirring from his seat. Even a French red republican would not have done so! Assuredly he was not one of those

those who, as Juvenal says,

> "Credebant hoc grande nefas, et morte piandum,
> Si juvenis vetulo non assurrexerat."

The 11th June plunged the faithful of Patna into terrible alarm; Dr. Hartmann was seized with a violent attack of cholera, and his existence for a day or two fluctuated between life and death. Alas! what is our life but a path that winds its way between beds on which sick friends are sighing and sobbing, or between graves over which we weep! Who can describe the pious and painful anguish that accompanied the many prayers which ascended incessantly towards Heaven during those cruel moments of suspense, to beseech the Divine mercy to spare again the poor Patna flock? And it was spared. Thanks to so many prayers, to the strong constitution of the patient, and to the skilful and assiduous assistance of Surgeon-Major S.H. Beatson, M.D., his Lordship recovered. Most efifying were again the examples of perfect resignation and Christian [illegible] fortitude which the patient prelate gave us on this painful occurrence. I remember so well how, one day, while fixing his long looks of ardent love on the Crucifix, which he would always have in front of him, he slightly nodded towards it, and said with a sweet voice: "This is a great mystery."

It wa when Dr. Hartmann's life was thus hanging on a slender thread, that the melancholy news of the sudden death of His Grace the Archbishop of Calcutta, Dr. Van Heule, reached Patna. The Vicar Apostolic of Patna being himself in so alarming a position, the announcement of the sad event would have proved fatal, and consequently a piece of downright imprudence; so the sad news was communicated to him only when he had recovered strength enough to bear it, and he at once hastened to perform the last mournful duty towards the illustrious departed, whom he had learned to esteem and to love so much during his stay at Calcutta. Pontifical Mass de Requiem wa performed on July 10th in the Convent Chapel at Bankipore. Who can tell the emotions of his heart during the mournfully solemn ceremonies, when he, a prelate, whose hair had whitened in the long years of apostolic labours in this Indian portion of

of the Lord's vineyard, offered the unbloody Sacrifice for the repose of the soul of a young Pontiff who came from the distant shores, bathed by the North Sea, full of vigor and resolution, and who, alas! when his foot had scacely touched the burning sands of the Metropolis of the East, was taken away so suddenly and so painfully. Tender flower transplanted to this torrid soil from fresh Belgian meadows, soon to decay and to die! The aspect which the tastefully decorated Altar and the cenotaph presented was very ~~ø~~ imposing, and the many fresh flowers and numberless lilies, from the midst of which the Pontifical insignia arose, would have reminded us rather of eternal joys than of earthly sorrow, had not the harmonious and grief-inspiring strains from the choir repelled every other feelings but those of sorrow, of mourning, and of death.

The Jubilee, granted by Pius IX, on the occasion of the publication of the celebrated encyclical, which accompanied the much assailed syllabus, was celebrated at Patna in the month of September, 1865.

We may say that the Bishop laboured more during the season of salvation than any of his missoners. He consecrated ten days to the exercises of a holy retreat, which he gave to the European boarders and orphans of the Bankipore Convent, preached twice every day in Hindustani in the morning, and in English in the evening, and condescended to hear all the general confessions, of this, by no means inconsiderable flock of young people. Here again he gave a proof of that spirit of mortification that seasoned all his actions. There were two confessionals in the chapel, one of which was furnished with a punkha. Though the heat was excessive, the Bishop took possession of the confessional without punkah, notwithstanding the representations of the priest who was with him, and who, not without confusion, saw himself obliged to occupy the more comfortable one. From the Convent the Bishop repaired to Patna to bestow on the native congregation there the same blessings, and finally returned to his residence to administer the same spiritual benefits to a handful of Christian native servants attached to his service and to ~~y~~ that of the orphanage.

About

About this time God had been pleased to visit His Church in India with many severe trials. In the month of June of this year, 1865, the Archbishop of Calcutta had died; in the month of November of the same year, Dr. Bedenik, Bishop of Agra, followed him into eternity, and we who, placed between these two cities, were congratulating ourselves whilst taking the liveliest part in the affliction of our brethern of the East and of the West, that the Lord had spared us in the person of our father, we little foresaw that, in less than one year, a similar fatal blow should strike us also. It seemed that the angel of death had, at this epoch, selected, from among the Indian Episcopacy, his choicest victims; Dr. Cotton met his death in the floods of an Indian river.

Dr. Bedenik had been ailing for a long time, but towards the end of October his state became suddenly dangerous. Dr. Hartmann hastened to him; but although railways have, as it were, annihilated the immense distance that separates Agra from Patna, he arrived too late. The prelate had breathed his last two hours before, tranquil and resigned. The ~~prelate~~ painful duty of presiding at the mournful obsequies, and of delivering the funeral oration, devolved on the Vicar Apostolic of Patna, who, with a heart overflowing with grief, returned to his mission immediately after this sad occurence.

He stayed only one day at Patna, for the new Marriage Bill which was expected to be soon brought before the Legislative Council called him again to Calcutta. The prelate had thus, within a few days, travelled about 1,400 miles. He immediately set to work and prepared a memorial which, in connection with three others followed by the Bishops of Southern India, was crowned with success. Dr. Hartmann was received with marked distinction by the Viceroy. His Excellency and Sir Cecil Beadon assured his Lordship that, with regard to the marriages of Native Christians, the Catholic Church was observing the best rules. The happy results of the Bishop's exertions were, that many clauses concerning the marriages of Catholics, Europeans, and Eurasians, were withdrawn, and a provision made in the new Act declaring the Catholic Natives exempted

exempted from its regulations. The glad tiding of such happy results reached the good Bishop a few weeks before his death, and formed one of those last joys that dilated the noble heart that was soon to cease beating. The Vicars Apostolic, his colleagues, and the Catholic Indian public press, hastened to offer him, in the name of a million of brethren their warmest thanks for the eminent service he had rendered to the ~~Church~~ Church on this important occasion.

The Vicar Apostolic celebrated at Patna the merry Christmas solemnities among his children. As, when in Bombay, his eyes and his heart had always been turned towards the East, so they began now to be directed to the West, to Allahabad. To open as soon as possible, the new Convent established there had become his main thought, his chief desire. From the eagerness with which he was hurrying on the completion of the work, one would have thought he had a presentiment of his approaching end. He feared, it seemed, death might overtake him before he had completed what he took so much to heart.

He started for Allahabad on December 30th, for he was determined to open the Convent in the course of the next month, and much remained to be done there. He wrote to us from the still uninhabited and half-finished Convent the following lines: "How many things still remain to be done here! The poor Nuns will find themselves here in great straits for a while. But they will remember that Jesus, when He came into this world, met with still greater poverty. It is my intention to stay here a little longer after the arrival of the Sisters, in order to encourage the missioner whom I shall appoint here as Chaplain, to bear cheerfully the discomforts of his situation, seeing that his own Bishop gladly submitted to them."

January 11th, 1866, was a day of deep affliction to the religious community of Bankipore. Ten religious ladies, selected to form the new colony of Allahabad, took their departure from this Convent on this day. Four of them besides three others who remained at Bankipore, had just arrived from Bavaria, after having miraculously escaped from a furious storm on the

on the coasts of Ceylon.

The solemn opening of the Allahabad Convent, and the consecration of its chapel, took place on the 15th January. His Lordship performed a Pontifical Mass, and delivered an impressive discourse on Christian education. This was a joyful day to his heart; it crowned the ediface, the last great work of his hand, the Benjamin of his old age.

The reader,no doubt, has anticipated that such an undertaking could not be realized without relatively immense pecuniary sacrifices and great difficulties. I find in the following letter of hisLordship, dated Allahabad, 22nd January, 1866, the full expression of the cares which oppressed him. This letter was a reply to felicitations sent to him from Patna on the feast of St. Anastasius, his namesake.

"My most heartfelt thanks for your good wishes. All that I ask and desire of you is, to have patience with me, and to pray for me. I feel the burden very heavy; my soul is full of anxieties and perplexities; I feel myself as if nailed to the cross; my head pierced with cares, like thorns. This year will be a trying one on many accounts. God has helped me, and he will continue to hebp me. As to our temporal affairs you know how we stand, but not so badly as I thought. Were I a man of faith, I should say that this is a wonder."

That was indeed an ~~afal~~ awful prophecy contained in this letter: "This year will be a trying one." It proved, alas! trying, but not to him who uttered it; for this year ushered him into a happy eternity, but it was sorely trying to the poor children, whom he left behind him in this vale of sorrow!

While performing the obscure functions of a mere convent chaplain, Dr. Hartmann did not omit a single duty of his exalted ~~duty~~ dignity. In his Lenten Pastoral of this year, he courageously laid his finger upon a deep and dangerous wound that was gnawing at the vital parts of the Catholic Community in India, viz. mixed marriages. He treated his subject with a master hand, with the erudition of a learned thelogian, the zeal of an apostle, and a deep knowledge of the Indian social system. The

The Catholic Press was loud in sounding the praises of a pastoral letter worthy of closing the series of the many he had addressed to his flock at Bombay and Patna.

Dr. Hartmann left Allahabad on the Wednesday ~~of~~ in Holy Week to proceed to Patna, there to perform the sacred functions of the season. Alas! on that day he saw for the last time that sacred spot on which he had centered his affections. His saintly daughters kissed for the last time that venerable hand whence so many blessings had flowed to them; they beheld for the last time that serene and pastoral countenance, the contemplation of which was, after God, their only joy in the midst of a pagan world!

How happy should I have deemed myself if the cruel task of describing the last days and hour of him, who had been to me a dearly beloved countryman, an affectionate confrere, the best of fathers, and a deeply venerated Bishop, had never devolved upon me. Nevertheless, I shall not shrink from it, though I shall thus rip up old wounds, and prepare a new bed for a torrent of bitter tears.

But before proceeding to describe heart-rending, yet most edifying scenes, let me cast a retrospective glance on the fruits that have attended the apostolic labours of the Rifgt Rev. Dr. Hartmann during these past six years of his second vicariate at Patna.

The religious statistics supplied by the Rev. Missioners of the Vicariate, during that lapse of time, gives a yearly average of 25 conversion from heresy, and as many from paganism and Mahomedanism. The baptisms of infants have been very numerous, and more so in the year of his Lordship' death, in consequence of the horrible famine that desolated a great portion of India at that period. The results with which apostolic labours in the North of India are attended, can scarcely be compared with the success that crowns the exertions of the missioners in the South. Misinformed people might be prompted to attribute this difference to the persons working on these missions; but fact prove that such a supposition is more or less groundles; for instance, we see missioners belonging to the same religious order, animated with equal zeal, whose exertions are

are attended with widely different results according to the [illegible] situation of their missionary field. In my humble opinion, the reason of this difference might be found in the four following circumstances;

First. The North of India has ever been considered as the hot-bed o Brahminism and Mahomedanism. Though recent statistics show a striking diminution of the Mahomedan population, the votaries of the Koran stil muster strong in the North-Western Provinces, and especially at Patna. Every one knows how rare conversions of Mahomedans are. The Jesuit missioners, who penetrated into the court of the great Akbar, entertai-ed at first most promising hopes; but these hopes were never realized

Secondly. The comparatively small number of missioners in the Nort may account for the difference. Even of this limited number many are military Chaplains, who find but little leisure to engage themselves thoroughly in the conversion of the Infidels.

The shortcomings of Europeans may, perhaps, be considered as the third or chief obstacle to the rapid propagation of Christianity in Northern India; to which may be added the absence of all practical religion in many of them, which caused a Hindoo to say that Englishmen leave their religion at home when they come to India. I took the troub to search the baptismal register of a long established Roman Catholic station, and the result of my researches was, that half of the infants baptised there, within a period of 70 years, were the fruits of crimin connection, and it is well worthy of note that the minority only of th European residents at that station were Catholics; I do not suppose consequently that the morals of the rest were on a higher level. How many Christians have come hither from Europe to increase the number of pagans and Mussulmans! What sad tales are not told by the complexion, the hair, the eyes of many of those benighted Hindoos, so strikingly distinguished in their appearance from those whom they believe to be their brethern! If any one find any assertions bold or exaggerated, le him persue a number of July, and another of August (1867) of the Frien of India. The first contains the following lines: "So poisonous does

does local society(in British Burmak) seem to have become, that one of the Rangoon papers publishes a disgraceful defence of this concubinage, in language worthy of Holywell Street. (The Chief Commissioner has issued a circular strictly prohibiting public functionaries from entertaining concubines in their compounds)...... The conduct of our army in Afghanistan is well known, and many look on our disasters in that country as a punishment from Heaven. What, up to the present day, English officers and gentlemen have been guilty of in Cashmere and the Himalyan districts, the late Bishop Cotton's gentle protest testifies..... If this question comes up again, our Government of Inda will deserve to be hooted throughout Christiandom". In the other number (August 8, 1867,) the journal publishes a letter from a Cashmere corres -pondent, stating that the cholera having broken out in Srinuggar, they established a cordon sanitaire, and that one of the things necesary for carrying out efficiently this precautionary measure has been the prohibition of prostitutes from going to the European bungalows!

Lastly, the war which the swams of Christian sects that breed in India as well as in England and the United States, wage against each other, is not calculated to impress Hindoos and Mussalmans with a high idea of a religion that appears to them so much split up, divided and subdivided.

The[18] relative sterility of the soil was to the sensible and noble heart of Dr. Hartmann an unceasing source of bitterness; he reproached himself with it. But could he, in fact, have done more? Could he not have said with the Lord: "What is there that I ought to do more to my vineyard, that I have not done to it?" (Is. V. 4.) Did he not himself confess that only the apparition of a second Francis Xavier could effect a salutary change amongst those hardened masses? Alas! he who knew so well howto soothe others sorrows, could not console himself; and he refused to himself the encouragement with which he comforted many missioners whose handssank from sheer despondency: "Deus curam,

"Deus curam, non curationem exigit."

The greatest portion of the good effected, under the direction of the Bishop, was chiefly due to the several educational institutions in the Vicariate. Many, many souls have been already withdrawn from the clutches of religious indifferen~~ce~~tism, infidelity, heresy, paganism, and Mahomedanism, thanks to the working of those institutions which Bishop Hartmann considered as the necleus from which the prosperity of his mission emanated.

At the risk of being accused of exaggeration, I may liken the three convents and the male orphanage to the four rivers which sprang up from the earthly paradise. It had indeed been Dr. Hartmann's intention from the first moment he took charge of the Vicariate, to change it from a wilderness into a paradise. Allahabad, Bankipore, Coorjee, and Darjeeling were to the Patna vicariate what the Phison, the Gehon, the Tigris, and the Euphrates were to the earthly paradise.

There 7,000 feet above the level of the sea, at the basis of the majestic chain of the lofty Himalayan mountains, arises the Convent of Loretto, at Darjeeling. It is inhabited by generous daughters of Erin. These advanced guards of the Catholic Church, on those summits that command Central Asia and India, lift up their handsto God, like Moses on the mountain, praying the Lord for their brethern and sisters who, in the valley below, fight the battles of the Lord against heresy and infidelity. Prayer is not their only occupation; they devote their lives to the education of female youth, while they set before the half-wild pagans, that surround them, the sublime example of every Christian virtue. The children of Ireland are the pioneers of the Catholic Church all over the world. On the summit of the rugged mountain, in the depths of virgin forests, on the bank of some unknown stream, they erect the modest chapel close to their rudely shaped log cabin. "About two centuries ago," says Dr. Manning, "the Catholics of Ireland, reduced by warfare and every form of suffering, were driven before the sword into the province of Connought. They were hemmed in as in a penal settlement.

settlement. Perhaps they were half a million. Their conquerors, it may be were at least as many in number. In less than a hundred years they had outnumbered their rulers almost two-fold. In another hundred years they were seven-fold. And now they are five-fold at least. Whence this wonderful expansion of a nation, but from the hands of Him who multiplied His own people in Egypt?....Thinned they have been, indeed, in these late years of fresh memory..... But where are they? Ask the roofless carbins; the cold hearth-stone; ask of the fever, and ask of the famine......... Some are unseen, and the rest, where are they? They are throughout the world spreading abroad the true faith of Jesus. They have gone forth not only as emigrants, but as cross-bearers in every land. They are in the townships of Canada, in the cities of the United States, in the valley of the Mississipi, in the forests of the west, in the islands of the West and of the South, in the whole life and action of the new socities which people Australia. They are neare home. In Scotland and in England, in the dense population of Glasgow, in the heart of Liverpool, of Manchester, and of London, in the very life-blood of the manufacturing and middle classes of England, there is the remnant of Connaught, and there, too, is the treasure of the earthen vessel; the Faith and the Church of God." The Religious Ladies of Darjeeling are the worthy sisters of those hardy pioneers, the worthy daughters of the Island of the Saints!

Good is effected in still larger proportions in the Convent at Bankipore. The blessing of God rests here also in a visible manner. Unexpected success has crowned the exertions of its zealous inmates. Though this house was opened during the absence of Dr. Hartmann, it was this prelate who laid its foundation, and his return to Patna gave it a new impulse. This convent, with its three-fold institution, namely, its boarding school, its European orphanage, and its native asylum, might be compared to a splendid tiara encircling the graceful forehead of a glorious queen.

Bankipore, a suburb of Patna, is situated five miles west from the centre of the city. The greatest number of the Religious Ladies of the

the convent are from Bavaria, and are members of the Congregation called the Institute of the Blessed Virgin Mary, better known in Germany under the name of "English Ladies,"the first sisters having left England and retired to Bavaria at the time of religious persecutions in their own country. They count among their number a few young country-born Nuns.

I shall not enter here into the details of all the blesings they bestow on the young people entrusted to their care. The circumstance~~s~~ that so many, even Protestant~~s~~,.parents confide to them the education of their children, speak highly in their favour. They render all the signal services which teaching religious Congregations are now-a-days tendering to the whole Catholic world. My chief aim is prominently to represent their exertions for the salvation of the young pagans.

If the moral beauty of virtue itself acquires an additional charm when exercised in the cause of charity, we may well say that the charitable exertions of these Religious Ladies deserve our full admiration. But accustomed to the daily spectacle of their heroism, who is struck by them? They receive into their native orphanage, in great numbers, children of Hindoo, pagans and Mahomedans, who have been made over by way of alms, or by parents too poor to maintain them, or they have ~~b~~ been found abandoned, or have been delivered from a cruel fate. As soon as received, they are cleaned, clothed, and as~~,~~ many of them carry already in themselves the germ of some mortal disease, their souls soon wing their way into a happy eternity, after having been regenerated by holy baptism. The little boys, when of age, are sent to the native male orphanage, and the girls kept in the convent until they have completed their education. For further details, consult the "Annals of the Holy Childhood."

This convent, which the pagans themselves call "The House of God" is like an oasis in the midst of the desert, the refuge of prayer and innocence amid idolatry and corruption.

He must be a churlish soul indeed, who can reflect on the isolated position of these Religious Ladies, living as they do in the midst of

of unbelieving multitudes, without feeling touched by their heroic devotedness. It is not vouchsafed to mortal ear to be ravished by the heavenly strains of those Angels who watch over this sacred retreat. But if we are not allowed to hear voices sounding from heaven, we are permitted, at least, to listen to accents which arise from this holy and lovely spot. They sound also like angels' voices, though they ~~o~~ originate from the earth; and they form the sweetest concert that can delight the Christian's ear.

But before we ~~can~~ hearken to these angelic voices let us, for a ~~m~~ moment - one short moment only, listen to widely different and truly dreadful sounds, the confused hum of which seems to be belched up from the very depths of hell.

There, yonder, along the far stetching horizon, lie the immense plains watered by the river sacred to the Hindoo, and now bathed in floods of gold in the gorgeous Asiatic sunset. Night begins by degrees to overshadow the disappearing campaigns, and with the night arises, from the streets surrounding the convent, a hubbub not unlike that which resounded through Sodom at the evening hour when the angels of the Lord entered the gates of the doomed city: the lascivious songs of the shameless courtesan, the loud shrieks of quarrelling Hindoo women with dishevelled hair, the cynical exclamations of proud and sensual Mahomedans, and the whining cant and deafening supplications of the fakirs who implore public pity in the name of their false gods. Horrible is the disorderly din that arises from the thousands of unbelievers.

Let us quickly turn our ears from them to listen to the ravishing concert that at the same hour ascends from the [illegible] precincts of the convent.

With the setting of the sun arises thence, from beneath the lofty vault of heaven, the evening prayer. How varied are the accents in which the inhabitants of the saintly abode thank God for the blessings of the day! The energetic notes of the good Nuns praying in the sonorous language of Germany; the accents of Albion's daughters sounding

sounding like a silver bell; and soft and languid as a song arising from the banks of the Arno the prayers of India's daughters.

I must, with reluctant hand, draw the veil over this charming picture I do not wonder if Bishop Hartmann, encouraged by the sight of so much good effected at Darjeeling at the North-eastern end of his Vicariate, and in its centre at Bankipore, was so eager to open at its Western end such a fountain of blessing. He died with the consolation of having seen the first gushing fresh waters of this new fountain at Allahabad. There, too, may the words of the Holy ~~Scripture~~ Spirit be accomplished: "A little fountain grew ~~up~~ into a very great river, and abounded into many waters."

Let me conclude this review of all the good done by our Bishop by asking again: Could he have done more.?

How well selected was that star which was emblazoned on His Lordship's Coat-of-Arms, with the device: *Christum demonstrat*. The star shone forth, *neciens occasum*, with undiminished splendour. It has guided the Prelate to Christ, while he has been himself the saving star that has brought numberless souls to the Saviour. Well might Bishop Hartmann have addressed to his star the beautiful verses which the author of the "Genie du Christianisme" has devoted to a star, brilliantly glittering, it is true, but of an infinitely inferior order, and which, like a falling star, was soon to disappear.

"Jusqu'a mon dernier jour, douce et charmante etoile,
Je suivrai ton rayon toujours pur et nouveau;
Et, quand tu cesseras de luire pour ma voile,
Tu brilleras sur mon tombeau."

END OF PART V.

PART VI.

Last Hours and Death.

April, 1866.

"Let my soul die the death of the just, and my last end be like to them" - Num. xxiii.10.

We draw near the solemn moment which will confer on the missionary Bishop his well deserved reward.

The reader will kindly forgive me, if laying aside my office of a mere biographer, to assume a more personal part in my narrative, I transcribe the emotions I felt in being the witness of the edifying death of Dr. Hartmann, and which I noted down in my journal when my whole soul was still engrossed by the vivid impression of what I had seen, heard and felt.

23rd April, 1866. - On Sunday, 22nd April, the Vicar Apostolic went to Jamalpore to preside at a meetingpreparatory to the erection of a Catholic Chapel in that daily-increasing station. His Lordship, accompanied by a lay-brother, walked for an hour on the platform of the Bankipore Station, waiting for the Down-train which was behind time. The night was stormy and cold, but he took no heed of the advice given to him to enter the waiting room. Here is an extract from a letter of the missionary who received His Lordship at Jamalpore: "On Sunday, at 7 A.M., I received at the Station after his Mass, at which he gave an excellent sermon on the important affair~~s~~ of the soul's salvation, and immediately after the service opened the meeting. He encouraged the congregation to contribute towards the building of a Chapel. In the afternoon the Bishop felt ill, and he told me that his sickness was somewhat like the "miserere," and at the same time asked me for some pills. Three hours passed without their taking effect, and just as the train was about to start he felt worse, but departed after giving me his blessing."

Dr. Hartmann had hardly returned to his residence on the night of the 22nd and 23rd when he was seized with vomiting. The Doctor was immediately sent for, and tried all that science could suggest, but

but nothing could stop the vomiting or produce the least alleviation.

25th April. Alas, our Father is no more! The will of God be done!

The night of the 23rd-24th was tolerably good, but on Tuesday, the Feast of St. Fidelis, about 3 P.M. his features visibly changed; a mortal pallor overspread his face; his eyes sank and became glazed and lifeless. At times he would fix on me a long gaze which ~~was~~ wrung me to the very heart. I had lost all hopes. The cold sweat in which he was bathed, his hands blue, livid, and icy cold, all told me that a catastrophe was at hand.

I had not to use much precaution in breaking to his Lordship the fatal news that the last moment~~s~~ was fast approaching. For about sixty years he had been preparing himself for this decisive moment. At 4 o'Clock he made his general confession with the humility of a Saint; at 5, I administered, with the assistance of the Rev. Fr. Vincent, chaplain of Bankipore Convent, the Viaticum and Extreme Unction. Had you but seen him when I entered with the Blessed Sacrament, stretching out his trembling hands towards Him whom he had so dearly loved and for whom he had suffered so much, you would certainly have thought you had before your eyes the magnificent picture of the last communion of St. Jerome.

Shortly after a severe colic came on and lasted for nearly three hours. In spite of his sufferings, the holy Bishop incessantly prayed aloud in a tone so strong, so marked, and so full of feeling, that our hearts were pierced. He must indeed have suffered cruelly, for he, who during his life had never ~~a~~ betrayed any pain by a single complaint, or so much as a sigh, now writhed on his sick bed like a worm trampled under foot. I reminded him that this day was the Feast of St. Fidelis, protomartyr of the Propaganda, and a member of the same province to which his Lordship belonged. This reflection seemed to strengthen and console him, and called forth a sweet smile on his livid lips. He frequently repeated these words: "Jesus crucified, help me!"

I remember to have met in Dr. Lauvergne's work, "Last hours and deaths in all classes of society," with the assertion that the last

last moments of every individual bears the stamp of the rank he had occupied in society; that the expiring Cardinal, the Bishop, etc., betray in words and gestures the full consciensness they have of ther dignity. I must confess that the last moments of Dr. Hartmann furnished me with no occasion of making any such observation; he died, if I may say so, with the simplicity and the humility of the last lay-brother of his Order. I could not, moreover, sufficiently admire his perfect disengagement, in his last moments, from every temporal pre-occupation. He was passing into eternity as tranquilly as if no cares had ever troubled his mind; and yet I knew so well how many anxieties, alarms and sleepless nights, affairs of this nature necessarily connected with his dignity, had caused him.

At seven, seeing that all would soon be over, we knelt before his bed to crave his pardon and his blessing in the name of all our brethren, and of the Nuns of the Vicariate. We had hardly uttered this request when his dying eyes shone with a sudden light, a light which was certainly an emanation of the halo of glory which crowns the saints in heaven; he raised over us his feeble hand, and while he granted us the last pardon and blessing, another smile of ineffable kindness hovered on his lips. Such a smile must have played around the lips of Jesus when the head of the beloved disciple rested on His breast. Such a smile we shall never more behold on any man's lips. This sudden light was a feu-de-joie; this heavenly smile was an exulting echo of the peculiar happiness he felt at the opportunity we had given him of departing from us with a blessing. Then we felt the full truth of these words

....."The tongues of dying men,
Enforce attention like deep harmony."

These half opened and still blessing lips were like the pages of a half closed book in which could still be read these words; "Love of God love of our neighbour." How happy should we have felt if we had been permitted to read longer from this book; but ruthless death had already placed his bony hands on its claps, and was hurrying with it into

eternity.

eternity.

Who has not been struck with the sight of that seal which God has set on the countenance of every Bishop of the Catholic Church ? The The forehead, the glance, the lips, the whole countenance of the Bishpp are marked with a divine stamp. There reigns on his forehead something like an emanation from above. His appearance bears something solemnly awful, which resembles that splendour that make the approach of Moses dreadful to Israel; but in the Catholic Bishop this splendour is tempered by the veil thrown over it by the merciful spirit of the new Law; it is the reflection of that soft light which suffuses the throne of the Immaculate Lamb.

Add now,kind reader,to this majestic and almost divine aspect, the solemn paleness of a dying man - of a prelate dying the death of the just: imagine you see him already stretch~~ed~~ out his hand to receive the palm of victory, and then you will have an idea of the sublime spectacle we had before us. The heavenly light in his eyes, and the angelical smile on his lips, enhancing so wonderfully the Bishop's pallid face, were like bright flowers and fresh garlands on the snow-white marble facade of a splendid temple on a festive day.

It was now 8 o'clock. The work of purging the gold in the crucible was nearly done; the everlasting crown of the Apostle was ready; his excruciating pains had come to an end. The breathing of the Bishop was now as gentle and easy as that of a child. We commenced the Litany of the Dying, and during the solemn "Proficiscere" it seemed to us that ~~a~~ our Father had been freed from his bodily prison. A long sigh had heavily escaped his breast; a long pause had followed, like that which the last breath~~e~~ precedes: was it only a trial, an essay, like that of a young dove that for the first time tries the strength of her wings? And at the distance to which this essay had carried the soul, had she already perceived some of those things which man's eye has never seen nor his ear heard, nor his heart felt?

No, his soul was still in our midst, for the saintly, agonizing prelate began again to breathe gently. If one of God's angels had bent

bent his face over him, he might have heard his lips whispering the words of St. Martin: "Si adhuc sum necessarius, non recuso laborem".

We were still reciting, with tears and voices broken by our sobs, the Subvenite Sancti Dei, when one of us said in an undertone: "He has expired" It was just the scene so well described in "The dream of Gerontius."

"Some one softly said:
'He is gone!' and then a sigh went round the room,
And then I surely heard a priestly voice
Cry: 'Subvenite,' and they knelt in prayer;
I seem to hear them still, but thin and low
And fainter and more faint the accents come,
As at an ever-widening interval."

Yes, the decisive moment had come. A new, a slight sigh, a convulsive pang over the Bishop's countenance, and all is over! His noble is winging her way into the eternal mansions:

"Hark! they whisper. Angels say:
'Sister Spirit, come away'

* * * * *

The world recedes, it disappears!
Heaven opens to my eyes! My ears
With sounds seraphic ring:
Lend, lend your wings! I mount! I fly!
O grave! where is thy victory?
O death! where is thy sting?"

All is consummated! He is dead! That sigh was his last! There lies prostrate before us the inanimate but still manly form. His countenance has assumed the appearance of a light, tranquil repose, presenting a lovely and expressive aspect as though death had hesitated to claim him as his lawful prize.

We have fallen upon our knees. Is it possible that we pronounced over him those words, at once dreadful and yet so comforting, "Requiescat in pace!" There we stand again around the illustrious defunct, ready to exclaim in cruel pangs, with that mother who had lost her only son: "O God, the whole world has become dark, dark!" We mourn-

mournfully pass our hands across our brows, as if to ascertain ~~w~~ whether we are not under the influence of some frightful dream. Yet there was in this boundless grief something marvellously refreshing. What was it? To see him, the indefatigable workman, gone to his rest at last. He rested for the first time. When, during his life, we exhorted him to spare himself, he was wont to answer: "I shall have time enough for rest in my grave." His present rest has been truly ~~eternal~~ earned by hard ~~trial~~ toil, by long and deadly struggles. We could truly offer for him the prayer of the Church for a defunct Bishop: "*Da nobis ut animam ejus, quam de hujus mundi eduxisti* LABORIOSO *certamine, sanctorum tuorum tribuas esse consortem.*" (Vouchsafe, we beseech Thee, that his soul whom Thou hast released from her toilsome struggle, may be admitted to the fellowship of Thy saints.) Yes, well earned is rest after fifty years of toil. *Dulcis est somnus operanti.* "Sleep is sweet to the labourer."

There he is resting so sweetly. But what has become of the treasures of science and charity that enriched his mind? Are they lost forever? No, they are not entirely lost; they are enshrined in his works, enshrined in his pastorals, preserved in so many letters treasured up with religious care; they are still alive in the hearts of thousands that loved and venerated him. These treasures are:-

> "Like the vase in which roses have once been distilled.
> You may break, you may ruin the vase, if you will,
> But the scent of the roses will cling to it still." Moore.

Can we satiate our looks with the contemplation of this resting Bishop? How clear and serene is still his imposing forehead. It tells how Bishop Hartmann carried his cross; many storms have raged against it, but the soul was too strong to permit them to leave a trace on it. The forehead is an open book, in which every one can read how a man bears his afflictions. Time and labour only appeared to have passed over the forehead of theBishop.

How beautiful also is the venerable silver hair, which like a

like a crown encircles with pleasing profusion this noble, motionless head, which has not grown hoary in idleness. It is not the head of one of those who avoid disorders in the hope of prolonging their life; not, however, out of love of God and hatred against sin, but out of love of life and hatred of death. The saintly Bishop never wished for a long life, and he had never omitted a single duty for fear of shortening it. Thus it is that his hair has whitened. This snowy-whiteness is a beautiful image of the purity that adorned his heart, as ~~it~~ it is also that of winter's rest in his native country.

It was a solemn moment for me when I closed the eyes of the illustrious departed Prelate. Next after the sublime act performed daily at the Altar, it was the most exalted act of my life. I closed them in the name of my province that had sent me to assist him in his last ~~m~~ moments. My mission was fulfilled. There was something infinitely distressing, and, at the same time, incredibly comforting in the performance of this act. I was sealing a fountain out of which countless bitter tears had flowed. I closed those eyes to a world wholly steeped in wickedness. How easy was it to close them! I believe the good Bishop had never sinned through his eyes. But however strict a watch he had ever kept over his sight, he had always been eager to contemplate the eternal Beauty in the works of the Creation, and considered it as an immense open book in which ~~to~~ he read the wonders of God; he had read its most beautiful pages: the splendid scenery of the mountains and lakes of picturesque Helvetia, the magnificent landscapes warmed by an Italian sky, the grandeurs of the Ocean, the eloquent silence of the desert, the colossal vegetation of the tropics, and the majestic panarama of the Himalayas.

In closing those eyes, I felt something of ~~an~~ the emotion of the author, who having terminated a work, the fruit of long years and labour, writes down in a state of rapture this last word: FINIS.

27th April. The funeral service was celebrated yesterday. It was as solemn as we could make it inthe midst of a heathen population. The

The office of the dead, the solemn Requiem Mass, and the funeral oration with the absolution, were performed in the Chapel of St. Joseph's Convent, Bankipur, which proved too small for the crowd that flocked there, to pay their last respects to the departed Bishop. The Commissioner of Government and the Chairman of the Municipality were present. After service, the funeral procession wound its way towards the Cathedral. His Lordship's carriage bore the coffin, which was adorned with green garlands, the emblem of Christian hope. A long string of carriages followed, with the ladies of the Convent, their boarders, the orphans and the rest of the faithful. The body of that Bishop traversing the streets of Patna, was a sharp reproach to the hardened heathens who had so long resisted the will of God spoken to them by the voice and the works of him, whom they now saw carried to his resting place. His relics will one day rise from that tomb, and condemn that generation.

The grave which was to hold the remains of Bishop Hartmann, was dug at the foot of the High Altar. The last prayers were said, the last *Requiescat in pace* resounded amid tears, sobs and cries; the poor missioners came one after the other to kiss his hand~~s~~ for the last time. Thenfollowed the heroic nuns, who also desired to pay to their Father this last mark of their love and veneration. It was a heart-rending scene, and when at ~~last~~ length, the coffin was lowered into the grave, it seemed as though all the happiness of our life was buried with him!

Need I mention the universal consternation that prevailed throughout the whole of Catholic India on the receipt of the melancholy news; th testimonies of sincerest sympathy which the Protestants themselves tendered to those who were the chief sufferers by the immense loss; the high praises given by all to the memory of Dr. Hartmann. The *Indo-European Correspondence*, in three consecutive numbers, devoted a great portion of its columns to his eulogy, and published a lengthy biography of the illustrious defunct. Let me here quote a few lines from the article in which the *Bombay Catholic Examiner* announced the sad news:

news: "It is but too true that the Rt. Rev. Dr. Hartmann is no more. This great and good man died at Patna, April 24th. We have designated him as a great and good man; and we do so, because the first expression uttered by those who had before known him, as soon as they were apprised of his death, was to that effect." *The Oudh Gazette*, mentioned his demise. writes: "Among the many men we have met in India, we know none who has been more sincere and earnest in his mission. During his sojourn in the East, he has been entrusted by the Holy See with most delicate duties, which we have good reason to know he fulfilled with fervency and zeal, much we fear, to the detriment of his health....... Not a dissentient voice have we heard amid the universal acclamation that has pronounced him to have been a truly great and good Bishop of Holy Church."

Besides the *Oudh Gazette*, another English journal mentioned the death of his Lordship in these terms: "In the death of Bishop Habtmann the Church of Rome has lost one of its most amiable children. His ~~kn~~ kindness, genial spirit, and intelligence, combined with a large and li liberal spirit, will long be missed, not only by his immediate flock but by all who enjoyed the pleasure of his acquaintance. No one more thoroughly appreciated than Bishop Hartmann, the toleration afforded to the Roman Catholics in India, or more freely admitted it."

In Catholic Europe, the arrival of the sad news caused the most poignant grief. There, as well as in India, they had entertained the hope that Dr. Hartmann,- for he was only on the threshold of old age - would have for many years longer promoted the interests of the Church in the East. In Rome the grief was boundless. The public Catholic Press testified the universal sorrow. At. HITZKIRCH, the native parish of the Bishop, imposing funeral ceremonies were celebrated, attended by a numerous assembly of the Clergy. The very Rev. Fr. Maximus, one of the first disciples of Dr. Hartmann, and at presen Provincial, delivered there the funeral oration.

Before departing from the grave that contain~~ed~~s the remains of the saintly Bishop, let us cast a glance on the tombs of those who await

await there with him the great day of resurrection. We shall find that the site for the grave of the Bishop missioner, whose zeal embraced men of all nations, has been well selected; for men from every quarter of the world have come hither to die and to rest.

Not from the grave of the Swiss Bishop, repose the remains of the Rev. Fr. John Mary, O.C. from Brixen, Prefect of the ~~Tib~~ Thibetan mission, who died in the year 1770, after having for 20 years worked for the conversion of the Gentiles. Brief and touching is his eulogy in the mortuary register: "Multis fatigatus laboribus, exantlatis periculis diutinis, attritus infirmitatibus, caritate fervens; cujus mortem Christiani, Gentiles, et Mauri deplorant." (Tired out by many labors, and continued perils which he had undergone, worn out by sickness, burning with love; whose death Christians, Pagans, and Mussulmans bewail). Let us pass over to another tomb containing also the relics of an apostle, the Rev. Fr. Eustachius, O.C., from Cassinis. The following short praise is connected with his name: "Per annos novem indefessus laboravit,verbo, exemplo,et scriptis, in erudiendis Christianis fidelibus, et pro conversione infidelium: cum ipsis laboribus praedicationis jam esset exhaustus, die 26 Augusti, 1778, animam Deo reddidit." (For nine years he laboured with unflagging Zeal, by word, by example, and by his writings, in the instruction of the Christian community, and for the conversion of unbelievers; when he was now exhausted by the very exertion od preaching, he yielded up his soul to God on the 26 August, 1877). One step further, and we are bending over the sepulchre of a third valiant champion of Christian faith, the Rev. Fr. Joseph, from Ravato, who laboured in the mission, of which he was the Prefect, during 24 years. He died on the 13th December, 1786, and the following words in the mortuary register contains a short account of his rare qualities: "In omnibus vere filius P.N. Seraphici S. Francisci, vir integerrimus in omni probitate. In qualitate ~~Pra~~ Praefecti institutus,prudentia,justitia, mansuetudine, discretionis et humilatatis laude manus exercuit. Plures infideles ad orthodoxam fidem convertit". (In every respect truly a son of our Serphic Father

Father St. Francis, and a man most perfect and upright. Having been advanced to the post of Prefect, he discharged hisduty with prudence, justice, meekness, and praiseworthy discretion and humility. He converted several unbelievers to the true faith). Another saintly priest shares with Dr. Hartmann the repose of a glorious sepulchre, Dr. A. Parietti, from Milan, Superior of the Central Bengal mission who had come to Patna to restore his health impaired by long apostolic labours But God had decreed to grant him that vigour which never more decays; he died at Bankipore in the month of November, 1864. Further on there lie the remains of another Priest, the victim of Christian charity, Rev. Fr. Augustine O.C., who died in Ghazipore in 1860, while assisting the soldiers attacked by that dire Asiatic scourge, the cholera.

Let us now quit the sacred precincts of the lofty cathedral, to direct our steps towards a spot that offers us sweet attractions, awakens sublime thoughts, and excites feelings, varied and tender like the flowers that ought to adorn it. Here rest the heroic Virgins, spouses of Christ, who, after having abandoned parents and friends, and the smiling hills of their native Bavaria, hurried hither to promote the great work that Dr. Hartmann had commenced. Like tender flowers transplanted from a temperate climate into the torrid zone, they soon faded away, and died.

Rest in peace, noble Sisters! Well deserved is your rest after so many toils! Repose here in peace near the Father whose labours you have shared, whose burdens you have alleviated. What a sweet meeting here on the day of Resurrection! What tender reciprocal congratulations then! What a delight to see the joys commencing here where hardships took their end! O! arise, glorious shepherd, with thy golden curved staff; arise from the smoking ruins of an accursed city, and wing thy way to the Pastor of Pastors! And you tender, pure, snowy lambs, follow him in his ethereal course, and sit ever happy there at the feet of St. Agnes, whose virginity and martyrdom you have so nobly imitated.

What are these numberless little hills, rising like the wavelets of a lake when the breeze ruffles its surface? They are the graves of the little pagan children whom the hand of mercy has withdrawn from infidel-

infidelity. On many of them the waters of spiritual regeneration have been poured by the very hand of the saintly Bishop who now reposes so near them. He delighted to be with children and now he rests in their midst. Their guileless spirits sport at his feet with those crowns they have so easily won, as they thank him without ceasing.

But shall we count one by one all the graves that rise here? How different the nations whence they originated? Here lies a Chinese convert near a Hebrew who has confessed the name of Christ; there a soldier from the Green Island next to a negro from Mozambique; further on, a German adventurer at the side of a French Chevalier. Portuguese, Indo-Portugues Spaniards, Italians, Native Christians, they all rest here.What a diversity in their names! Roch, Lanlais, Frenai, Lebon, Lefevre, Durosier, Carville, Toussaint le Corse, Philippier, Penon, Boilard le Vacher, l'Epinette, Breton, Echer, Riffer, Balth, Robinson, McGiver, di Colpi, d'Almeida, de Camera, de Sauza, de Sylva, de Braganza, de Rozario, de Cruz, de Mello, Diez, Pinhero, etc.

On the last day the Patna Cemetery will present, on a small scale, the solemn scene of which the whole world shall be the theatre; for what is the world but an immense necropolis? Would to God that all those who share here with Bishop Hartmann the rest of the grave, may enjoy like him the joys of a glorious resurrection!

END OF PART VI.

CONCLUSION.

"Beloved of God and men; whose memory is in benediction."

Eccl. XIV. 1.

Let me, before we take leave of the Apostolic man whose life I have so imperfectly described, cast a retrospective glance on his attractive personal appearance, set in relief the principal ~~vi~~ virtues that adorned him,and mention some fruits of his highly cultivated mind.

Bishop Hartmann's appearance was a compound of gravity and amiability that won both heart and mind at first sight. He was rather above the middle size, and his build betokened a vigorous constitution, though a life of incessant hardship had given him a slight stoop. His forehead was high and his eye clear. The paternal smile always hovering round his thin lips tempered the gravity of his aspect. Though affected with a slight defect of pronunciation, he so well accentuated every word that the consequences of this defect were reduced to a mere trifle. His whole behaviour was simple but noble, and, without having the elegant manners of people who continually move in high circles of society, he was never wanting in dignity. Always a welcome guest, his countenance shed every where a genial and sunny cheerfulness.

Those attractions were nothing else but the reflection of his virtues and especially of the forgetfulness of self, that marked all his actions Without self-abnegation it is impossible to please, or to be pleased with any one. He had that indescribable air by which it is so easy to discern a saintly person, but which it is so difficuly to define exactly An influential Hindoo, to whom the portrait of his Lardship was shown, exclaimed: "This is truly the image of a man of God!"

I am far from the intention of composing here a panegyric. I merely wish to select from the whole comely train of virtues that have accompanied the Bishop through his career, only a few which seemed to have been his favourites, and I shall place them here in broader relief.

Dr. Hartmann, in building up the great edifice of his salvation, had strictly followed St. Augustine's recommendation: "If thou wishest to

to erect a lofty building, dig deep first of all the foundation of humility," "Humility is truth," says St. Alphonsus. Humility is nothing ele else but practical self-knowledge. Our Bishop was possessed of this knowledge and acted on it. "We are such creatures," he wrote, "that we cannot even rely on our own impressions. Man is a mystery to himself. We ought, therefore, to make use of great forbearance and patience with others. The heart and intention generally aregood, but the spirit gropes about in the dark, and wearies itself in the paths of error."

On every occasion he manifested the spirit of humility which animated him. He disdained not to asist coolies in extricating his travelling cart from the mud with his own episcopal hands,- to pass a rope over his shoulders, and to tow his bark with the boatman. He has been seen,with tucked-up sleeves and a towel in his hand, building up an altar in a poor church.

Obedience is the daughter of royal humility and her presumptive heir Dr. Hartmann had the highest opinion of this virtue and practised it to an heroic degree.He obeyed his spiritual guide with no less alacrity than he fulfilled the commands of the Holy Father. He said repeatedly that the world could not be saved but by obedience. He exacted from his inferiors h the same spirit of obedience. He wrote once from India: "There are some here who would have done well had they left their own will behind them when they came hither; for here we can go perfectly well on without it; the will of the superiors suffices."

If humility is the foundation of the spiritual building, patience, evengelical poverty, and mortification, are the three broad pillars that support its portico and lead strength and beauty to the whole structure.

Were I a peet,aad were it my task to sing in an epic poem the virtues of Dr. Hartmann,I should select patience as the chief of the dramitis personae. His life, indeed, has been a continual suffering, a passion, endured with unparalled patience. In every scene or canto patience would appear in the foreground, in her awful but serene sadness, supporting the arm of the much tried Bishop. Strictly speaking, patience enters as an ingredient into every virtue, or rather, the various manifestations

manifestations of patience bear the stamp of a special virtue. How well exemplified is this in Dr Hartmann's life! Patience through resignation in the maladies that continually crossed his path through life: ~~patie~~ patience through meekness amidst numberless contradictions; patience in forgiving affronts and insults: patience in bearing silently shameless calumnies. I remember that he had, when at Gwalior, opened a retreat for penitent fallen women: the good work gave rise to the most odious imputations against him who has now gone to heaven in the white robes he had received in Baptism, (I can vouch for it). It had been observed that those who had wronged him became the object of his special paternal affection. "Consider", so he expressed himself in a letter, "consider what God has done to operate our own reconcilation. He gave His own Son to effect our own peace with Him; at such a price, He the Offended one, has stretched out his hand towards us, the offenders." The followinglines,written by his Lordship on the anniversary of his episcopal consecration, a month previous to his death, evince the same spirit of patience and love of sufferings: "I do not wish to be sheltered from storms, and to be exempted from trials. All that I beg of God is that I may bear them in a Christian manner, and render them beneficial to the mission."

Evangelical poverty is the daughter of humility and a sister of patience. Dr. Hartmann, a son of St. Francis, loved poverty with the ardour of a young spouse;he had taken her as his bride in imitation of the great Patriarch of Assisi.

He ceased not, after his exaltation to the dignity of a Prelate of the Church, to be true to her; and for fear lest his elevation might scare and alarm his timid ~~wife~~ bride, he adhered to herwith more solicitude than ever. The room of the Bishop in Asia was the worthy match of the humble Capuchin's cell in the Swiss mountains. Dr. Hartmann considered voluntary poverty as a bridge that ought to lead us from earthly comforts to evangelical privations. The same bridge has served, alas! to many, as a passage in an opposite direction.

The intimate connection that existed between the Franciscan Bishop

Bishop and his evangelical bride, were carefully maintained by the practice of mortification, of which the Prelate gave continued proofs.

When disembarking at Alexandria, on his first voyage to India, he exclaimed in holy rapture: "This land is holy; it has been sanctified by the presence of Jesus, Mary, and Joseph, by the blood of numberless martyrs, by the penance of so many solitaries! As long as I stay in Egypt I will taste nothing but bread and water." He remained, in spite of the tropical climate, vested in the heavy, coarse cloth of the Order slept on the deck whilst traversing the Indian Ocean; fulfilled the most menial offices, such as washing the plates, and carrying water, while engaged in the wearisome land-journey from Bombay to Agra. All these details have been communicated to me by one of his fellow-travellers, the Very Rev. Fr. Lawrence. In Gwalior and afterwards as a Bishop he was often found sleeping on the bare ground in order to inure himself to apostolic labours; the use of a punkhah was in his eyes an effeminate luxury; when sick he declined every delicacy. In one word, he was living on mortification.

Dr. Hartmann displayed an activity in the discharge of his pastoral duties that bordered on the prodigious. His correspondence with the civil and military authorities was most extensive, and embraced various and important objects. So was his ecclesiastical correspondence. So much letter-writing, added to his frequent pastoral peregrinations left him little leisure for preparing his sermons. They were however, always solid and rich in good fruits. From the first moment when announcing the word of God, he became so earnest, his eyes flashed so, his face was so inflamed, and his whole countenance so imposing, that everyone present was struck with a salutary awe, and believed himself in the presence of a hopy Apostle. The limited number of his hearers was never for him a reason for omitting the sacred duty of preaching. He preached to all with equal zeal - to the Europeans and to the natives to the Nuns, to the soldiers, and to the children.

As far as possible he administered the temporal affairs of his mission with his own hands. Every penny received was carefully noted down; every

every penny to be spent, conscientiously weighed; for the noble man was well aware that a great portion of the pecuniary resources at his disposal consisted of the mite of the widow, of the workman, of the poor servant in Catholic Europe.

The preceding picture of Bishop Hartmann's virtues give us the key to the solution of the enigma: Where and how did he find the time, the strength and the means, to do all he has done?

Am I too emphatic when I finally say; Bishop Hartmann has lived the life of a saint?"

At least, all who had the happiness of knowing him, called him so. The Very Rev. Fr. Mauron, General of the Redempt~~ion~~orists assured me repeatedly that one hour's conversation with Dr. Hartmann afforded him as much spiritual advantage as an eight day retreat. The pagan neighbours of his episcopal residence, though they considered Europeans as impure beings, said of the Bishop after his death: "Burra Sahib bahut accha admi tha; abi Khodawund ke pas hai." The religious Ladies of Bankipore profited by the presence of the dead Bishop in their chapel on the night previous to his funeral, to cut off a portion of his hair and the venerable beard, to keep them as precious relics; a manifest proof of ~~his~~ the high opinion they had of his virtues.

It has been said that there is no man, however high he may stand in public opinion, who appears a heoo in the eyes of his own valet. It may be so. However, the lay-brother who was the invariable companion of Dr. Hartmann since 1858, has ever considered the Bishop as a great man, and as a great saint. I transcribe here the ingenuous narration which he has furnished me in Italian.

"I was at Rome with his Lordship in the year 1858. This good Bishop over-worked himself. He never rested. He nearly lost one eye when compiling his Directory for the missioners. He must have suffered much from the lotions I applied to his sore eye, but he never complained. 'Sia per amore di Dio' was all he said. He went to bed at one o'clock in the morning to rise again at 4 o'clock for celebrating. While the others were taking their afternoon nap he was kneeling at the foot of the Blessed Sacrament. He went out several times a day to confer holy Con-

Confirmation on dying children.

"During our voyage to India he suffered much from his chronic disease. Soon after his arrival at Patna he was afflicted with a fistula that necessitated painful surgical operations. For a whole month he was obliged to keep the same recumbent posture, and, as I had to nurse him like a child, he said to me with a smile: 'Mio caro fra Filippo, io sono divenuto un Bambinello.'

"With wounds still unhealed he undertook a pastoral visitation. I had to dress his wounds in the travelling cart. We were often journeying under an oppressive heat. When provided with a little wine I urged him to make use of it, but he would answer: 'My dear Brother, do you think that Jesus drank wine when he was travelling? Once a most violent storm had upset our cart and the Bishop stood there in the middle of the water, meekly saying: 'The will of God be done.' Once our stage was very long, and he remained two days without food. He travelled frequently on elephants, exposed to the fierce rays of the sun. He thrice made the ascent of Darjeeling, and each time fell from his horse. At the first fall he had a rip broken, at the second he hurt his foot severly, at the third he was precipitated into a deep ditch. Whenever our cart was sinking into the mud he invariably alighted, saying: 'Whoever has no mercy on the poor brute-beasts deserves no pity from men', and he assisted the natives in disengaging the cart; and this happened often from six to seven times a day. He never remained idle on the journey, but was ever engaged in holy prayer."

Could the good brother have better drawn the picture of a saint?

Bishop Hartmann's learning was deep and solid. I cannot say that his erudition was universal; he knew much however, and knew it well. He read only what he found worthy of his attention, and what he read he assimilated. He could have said with a profound English thinker: "If I had read as much as many others I should know as little."

His favourite study was philology. Besides Latin and his mother tongue (the German) he spoke English, Italian, and Hindustani with

with fluency, expressed himself easily in French, understood Portuguse and had become familiar with the elements of the Arabic and Persian languages; in his last years he had applied himself to a special study of Greek to enable himself to follow the original text in his translation of the New Testament into Hindustani.

Having for eleven years taught Logic, Natural Philosophy, and Theology, he was deeply versed in those sciences, and was quite in his element whenever any scientific subject became the topic of conversation. Ever since I had the the distinguished honour of familiar intercourse with his Lordship, I found in this an innocent and never-failing artifice to raise the learned Bishop's spirit whenever he sat down to dinner exhausted and nearly fainting. I had then but to broach any scientific subject,when his face would at once expand, and his eyes sparkle with new life; every symptom of weakness would instantly disappear as if by magic, and the good Prelate began to talk:

> "Then he would talk - good gods! - how he would talk!"

and while talking he eat unconsciously the food before him, and eventually rose from table quite re-established.

I have already mentioned his little work - "The Cross of the Christian and the Cross of the Worlding." His "Calendarium Ecclesiasticum," or "Directory," will be for many years longer of signal service to the missioners of his Order scattered all over the world. I shall not allude again to the translation of the New Testament and his Hindustani Catechism. I have made sufficient mention of them.

Among the many manuscripts, left by him, I may notice the following:

Treatise on Geology; Latin manuscript.

Psychologia arti pastorali applicata.

Dissertationes de Anno Domini, de die Dominica, etc.

An Italian dissertation on Noah's drunkenness.

Galileus et Inquisitio.

Lettre scientifique a M.A. Nicalas sur son ouvrage: La Vierge Marie et le plan divin".

Materials for a history of the ~~Tib~~ Thibetan and Patna Missions,

Missions, divided into two parts; the general history and a brief history of each missionary station.

A copy by his Lordship of the voluminous (maniscript) Hindustani Grammar of Dr. Pezzoni.

Synoptical tables of the Greek, Arabic, Turkish, Persian, and Hindustani conjugations.

Several sketches of sermons, German and English.

This short review of Dr. Hartmann's chief virtues, and eminent qualities, has convinced me that he had conscientiously put in practice the two-fold recommendation of Innocent III:

> "Duo sunt sacerdoti maxime necessaria; splendor vitae splendorqu scientiae."

Serm VIII in festo S. Silvestri.

Let me sum upthis biography in a few words: The Right Reverend Dr. Anastasius Hartmann has been a great and good Bishop of the Holy Church, the Apostle of India, the honour of the Seraphic Order, and a bright ornament of his native country.

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